

PRINCIPLES AND PROTOCOLS TO STRENGTHEN
THE RELATIONSHIP BETWEEN PASTOR AND
PROPHET IN THE LOCAL CHURCH

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ABSTRACT

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The context of this project was Koinonia Christian Center Church in Greenville, North Carolina. This study was conducted to discover principles and protocols to strengthen the relationship between the pastor and prophet. If the pastor and prophet learn biblical guidelines to govern their relationship, then they will be equipped with the skills necessary to establish a healthy relationship. Over eight weeks, data was collected through questionnaires, individual interviews, and focus group discussions. Data gathered was used to present recommendations on building a healthy relationship to optimize how the pastor and prophet should relate to one another in the church.

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I am deeply grateful to the Holy Spirit—the one true God for the gift of prophecy and for showing me that God still desires to speak to and through His children.

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I offer my heartfelt gratitude to my faculty advisor Andrew Park, and my faculty mentors, Robert Sawvelle and Ian Dunn. Without your help, this project would not have been possible.

Finally, to Pastors and Prophets who wish to understand one another better, thank you for taking the time to read this dissertation. It will provide insight into how to strengthen your relationship. You humble me and encourage me to continue to try to support church leaders through collaborative education and mentorship.

DEDICATION

I dedicate this dissertation to my wonderful, loving, and understanding husband, Edward. He did not mind me staying up late and traveling to Dayton, OH, and Mechanicsburg, PA, during the COVID pandemic to fulfill the requirements of my goal to become a Doctor of Ministry. I could not have done this without him. It was great comfort and relief to have you drive me to and from PA while allowing me to complete my work. I love you forever.

ABBREVIATIONS

KCC	Koinonia Christian Center
KFCM	Koinonia Family of Churches and Ministries
KJV	King James Version Bible
PAR	Participant Action Research

EPIGRAPH

We are not made to do life alone.

—Pastor Trev, *Koinonia Christian Center Church*

INTRODUCTION

The Kingdom of God manifests when church leadership functions in unity.

Church leadership should not emanate from the intellect, research, and planning of the pastor alone. All five-fold ministry gifts in operation are essential to a healthy church. Solo pastoral leadership is not sinful but a poor substitute for the revelation from the Holy Spirit when all five gifts are functioning. The teaming of all five-fold ministry gifts will make the Body of Christ balanced, healthy, and strong.

God expects all ministry gifts to function in unity in the Body of Christ. However, the tensest relationship is between the pastor and the prophet. Pastoring the prophetic tends to be overwhelming in most church settings. Nevertheless, the role of the prophetic ministry is as vital today as it ever has been in the church. Amos wrote, “Surely the Lord God does nothing, without revealing his secret to his servants the prophets” (Amos 3:7). The revelations that come through the prophetic gift bring wisdom to bear in various situations. Still, practical development of the prophetic gift, its reception in the local church, and the understanding required to handle the prophet effectively are necessary.

Every church should have access to prophets. No ministry is more important to restoring the prophetic ministry to the church than the pastor. Pastors are committed to scriptural balance and biblical submission. However, prophets feel obligated to protect the ministry and occasionally find it difficult to submit to the leadership of the pastor. Too often, prophets speak prophetic words without prior consultation with the pastor.

This level of imprudence often leads to pastors becoming defensive and prophets becoming self-protective. The radicalism of prophets can threaten the development of an amicable relationship with the pastor.

Infighting and division in the Body of Christ is not the will of God; nevertheless, dissonance still occurs. The Holy Spirit cautioned that this would happen (Eph 6:12 KJV). The enemy desires to destroy the church and its witness. The enemy will do anything he can to fulfill his purpose. Conflict is one of the primary ways the enemy motivates church leaders to sin and discredit their words, lifestyles, and attitudes. Scripture states that Christians should live in unity with each other (Eph 4:1-3, Col 3:14, Rom 12:16-18). God desires the five-fold ministry gifts to serve in harmony.

Grappling between the pastor and prophet is not the intention of God. One key to resolving conflict between the pastor and the prophet is discovering the spiritual principles and protocols necessary to govern this relationship. Most churches lack well-developed spiritual protocols for how pastors and prophets should relate to one another and establish a healthy relationship between the two. Not everyone agrees on how the prophet should function in the local church. Jesus prepared for this controversial relationship by criticizing the religious leaders (Luke 11:37-54). If the pastor and prophet learn spiritual principles and protocols to govern their relationship, then they will be equipped with the guidelines and tools necessary to establish a healthy relationship between the two of them through which they can serve the church.

A robust and healthy pastor and prophet relationship is essential in the lives of the people of God. When God wanted to accomplish a great purpose, He called a leader to represent Him. These leaders provide vision, courage, motivation, and unity. So likewise,

the church is dependent on the leadership fitting the biblical pattern to develop healthy Christians within the congregations. Therefore, the pastor and prophet relationship must be strong and healthy.

Chapter one explores the synergy between the prophet and context. At Koinonia Christian Center (KCC) church, the interaction and cooperation between the pastor and prophet is amicable. Chapter one examines how the relationship between the pastor and the prophet started. Additionally, it surveys the community context of Greenville, the mission of KCC church, and the establishment of Koinonia Family of Churches and Ministries (KFCM).

The second chapter establishes the biblical foundation for the pastoral and prophetic gifts. A scriptural examination is done to support the importance of the pastor and prophet collaborating in leading the church to do the work of the ministry in the community. The chapter concludes with a practical perspective of how Ephesians 4 addresses the importance of a healthy relationship between pastor and prophet in the local church.

Chapter three surveys two historical events regarding prophecy and prophets in relation to church leadership. A counterintuitive perusal of the Zwickau prophets juxtaposed with William Booth is examined to establish a foundation of how pastors and prophets should or should not behave. The purpose of this chapter is to ground the affirmation that prophets are needed as active participants in the governing offices of the church.

The fourth chapter examines the theological concepts of spiritual gifts. The chapter focuses on the debate between the cessationism and continuationism of prophecy

and the prophetic gift. Does the gift of the prophet and prophecy exist today? Some scholars oppose the fact that the Lord still speaks to people. At the same time, others believe in the ministry of the Holy Spirit that allows people to hear from God today. Chapter four surveys both sides of the argument.

Prophets must understand how they can relate to the other gifts effectively. Chapter five investigates an interdisciplinary method to help pastors and prophets learn to function as a team called facilitated mentoring. Facilitated mentoring is a structure and series of processes designed to create an effective mentoring relationship. This method can guide pastors and prophets through behavior changes and evaluate the results of the mentees, mentors, and organizations. This chapter provides guidelines on integrating mentoring into the five-fold ministry team development process.

Finally, chapter six discusses the project analysis. This chapter offers a specific methodology, project implementation, implications of the data, a summary of learnings, and conclusions. The pre- and post-questionnaire responses are reported. The chapter describes focus group discussions, and individual interview replies. The information in this chapter offers the correlation between the problem statement and the hypothesis.

CHAPTER ONE

MINISTRY FOCUS

Introduction

It is time for the organization of the church to reclaim its biblical shape. Jesus gave explicit instruction on how He wanted His church to be structured. These instructions can be seen in Ephesians 4, as the apostle Paul discusses the five-fold ministry gifts. Apostle, prophet, evangelist, teacher, and pastor are gifts to the Body of Christ “to equip the saints for the work of ministry, for building up of the body of Christ” (Eph 4:12).¹ The health of the church is dependent on the ability to use God-given gifts and function in God-appointed offices.

During the first few centuries following the ascension of Christ, the church followed the plan of Jesus and Christianized the Roman Empire. Even though persecuted, the followers of Christ continued to spread the Gospel. However, as Christianity spread and believers grew in number, church leaders believed they had improved ideas on organizing and governing the church, so they restructured the church. Peter Wagner

¹ All scripture quotations are taken from *The Holy Bible: New Revised Standard Version*, Logos Research Edition, Nashville: Thomas Nelson Publishers, 1989, unless otherwise indicated.

writes, “The net result is that for about 1600 years, the church operated with a less than ideal government.”²

Later, as the church leaders realized their structure was not working, they began to turn back to the biblical leadership pattern. Church leaders recognized that the five-fold ministry gifts appointed by God were necessary to govern the church. One challenge from this acknowledgment was learning how each gift relates to the others. The most challenging relationship is how pastors and prophets relate to one another.

This project will uncover the principles and protocols necessary to strengthen the relationship between the pastor and prophet in the local church. A prophet is a person directed by the inspiration of God to proclaim His will. For this project the term “prophet” is used to describe the leadership gift of prophet uniquely given to those who are anointed and called to the office of prophet (Jer 1:4-10). All believers are called to actively participate in the prophetic (Joel 2:28-29, Acts 2:17), yet not all function in the office of a prophet. Kris Vallotton writes, “when a person ministers in the gift of prophecy, the gift is the ability to prophesy. The words themselves are the gift. When a person is a prophet, they themselves are the gift. The gift that Christ gave to men are other men. A prophet is a gift to the church.”³ The goal is to equip pastors with techniques to build a healthy relationship with prophets while reassuring the prophets that their pastor is their greatest supporter. If the pastor and prophet learn biblical guidelines to govern their relationship, then they will be equipped with the skills necessary to establish a healthy relationship.

² C. Peter Wagner, ed., *Pastors & Prophets: Protocol for Healthy Churches* (Colorado Springs, CO: Wagner Publication, 2000), 7.

³ Kris Vallotton, *Basic Training for the Prophetic Ministry*, (Shippensburg, PA: Destiny Image Publishing, Inc., 2014), 23.

Context

The pastoral and prophetic relationship at Koinonia Christian Center Church (KCC) is unique. For more than twenty years, the pastor and prophet have functioned together as a part of the five-fold ministry team. Using the Word of God, they established principles and protocols on which to base their relationship. As a result, the pastor and prophet have demonstrated several principles in common: being God-centered, living a crucified life, being obedient, disciplined, Spirit-filled, and having the heart of a servant. At KCC church, the pastor and prophet operate as a part of the leadership team that provides for the spiritual needs of the local church and the community.

According to the pastor of KCC, God revealed to her that she has an apostolic anointing on her life. As she began studying and praying to understand the development of that anointing, God continued to manifest His glory in her life in this area. The pastor knew that as KCC flourished, it would be time for her to start sharing her wisdom with the other pastors. As a result, the pastor established the Koinonia Fellowship of Churches and Ministry (KFCM) to provide training, consulting, strategic planning, and fellowship opportunities, specifically to pastors and their church leaders. There are currently twenty-three churches that are members of KFCM. Twenty churches are stateside, and three are international.⁴ As the founding location for KFCM, the KCC church will serve as the primary context for this project.

The campus of KCC church is located on one of the main thoroughfares in Greenville, NC. KCC church is an interdenominational church. It is a place where people are welcome to worship, regardless of nationality, economic status, or ethnicity. The

⁴ “About KFCM,” Koinonia Fellowship of Churches and Ministries, accessed November 5, 2020, <https://rosieoneal.com/about-kfcm/>.

members are known for loving God and loving others. KCC church is a place of dynamic worship encounters, faith-based teaching, community outreach, discovering purpose, and empowering individuals to be the best they can be for God and to be a blessing to the world. The present facility ministers to more than 2,300 members. The church has eleven central departments that oversee more than one hundred areas of service at church and in the community.

Greenville is known as the cultural, educational, economic, and medical hub of eastern North Carolina. It is a rapidly growing city that offers lots of leisure and culturally diverse activities. Although the city provides many services to the residents, not all spiritual, emotional, and physical needs are met. Many residents are not married, have children, and live below poverty. Most children are raised by single, unemployed mothers struggling to make ends meet in their everyday lives. The KCC church is not exempt from these statistics. These are difficult and drastic times that call for extreme measures. The KCC church wants to see people and communities transformed. In the face of poverty, the church has dedicated significant amounts of resources, time, and finances to the Greenville communities, not to mention the number of hours of strategic planning and implementation programs to combat violence, racism, and all the effects of sin seen day in and day out. The local church is key to meeting the needs of the people and the transformation of the community.

Understandably, every church will not have the expertise to deal with every situation; however, the church should have access to the necessary resources needed to guide members and communities in the proper direction, along with the Word of God, to feed their souls and spirit. In addition, the church should be a public service to the

surrounding communities. Making a difference in the lives of everyday people benefits the believer as well as the community. KCC church is rooted deeply in its community. It has dramatically impacted the lives of people, and the members are fulfilling the mission of Christ.

KCC church and KFCM understand that community engagement is critical for a healthy church that follows the example of Christ. Church leaders must share themselves and the Word of God with those around them. Church leadership that demonstrates the gifts of the five-fold ministry is essential to fulfilling this responsibility. Ephesians 4:11-16 reminds Christians that God has given the church the enormous responsibility of making disciples in every nation.

Making disciples involves preaching, teaching, healing, nurturing, giving, administering, building, and many other disciplines. Individually, fulfilling this command is impossible. God calls members of His body to share in this responsibility. Working together, the members can obey God more thoroughly than anyone alone. One of the axioms of the KCC church is that “we are not made to do life alone.” KCC church values people and believes that everybody matters. The foundational Scripture of the church is 1 John 1:7, which reminds the church to engage in fellowship. Additionally, KCC church believes that serving the community, loving their neighbors, and worshiping God are priorities.

One of the obligations of the church is to be prophetic towards its local community and the world. In Acts 11, the prophet Agabus was able to warn the Christians in Antioch of the coming famine in Judea, and the Christians in Antioch were able to collect money to send to help the believers in Judea (Acts 11:27-30). Agabus

played a minor but essential role. Not everyone is called to the office of the prophet. Still, the church as a unit has the responsibility to be prophetic, which is to manifest the ministry of Christ as a spokesperson of God, not only in foretelling the future but also in forth-telling—speaking forth the truth of God. Prophets help discern and reveal the heart of God to His people. Pastors help give direction to live out the spoken Word of God.

It is rare to find a church where all the five-fold ministry gifts are used to the fullness that God intended. The pressures and demands of ministry are too much for a couple of leaders to handle. There is no way to alleviate all the pressure pastors face daily. The strain can become unbearable when the five-fold ministry gifts are not fully operating in the church. God did not intend for the pastor to equip and build the church alone. The five-fold gifts should work together in the unique gifting and abilities to govern, guide, and guard the people of God.

Some church leaders understand the importance of five-fold ministry gifts operating in the local church for the Body of Christ to be complete. They acknowledge that no one gift is grander than another. God expects and requires His Church to be led by five-fold ministry gifts. Wagner believes the immediate challenge that arises from this is understanding how each of these offices relates to the other four.⁵ The most challenging combination is how pastors and prophets relate to each other. Therefore, this project inquiries about principles and protocols necessary to strengthen the connection between the pastor and prophet.

⁵ C. Peter Wagner, ed., *Pastors & Prophets*, 8.

Ministry Journey

My mom discovered I had a prophetic call on my life during childhood. When I was younger, I would have these vivid dreams of flying above the earth. I could see everything and everyone. However, I was not afraid because I knew I was with God, and He loved me and would not let anything happen to me. In some dreams, I would watch people go about their everyday lives. In other dreams, I would give messages to people. I did not know the meaning of my dreams, but I knew they were my special times with God. Later in my life, I discovered that dreaming was how a seer prophet operated. Additionally, dreaming is how God was able to get my attention.

Dreaming is something that I have always done. Initially, I did not think much of my dreams. After all, they were just dreams, and I knew nothing about dream interpretation. Jamie Galloway says, “The secret of dreaming is the mystery that everyone dreams, yet not everyone remembers.”⁶ Most times, I could always recall my dreams. According to Galloway, the ability to remember is spiritual.⁷ Jesus even challenged the disciples regarding their failure to remember moments they shared just a few hours earlier (Mark 8:18). Although I did not understand the dreams, God allowed me to remember and see into that realm. Later, my studies taught me that I have a seer prophetic gift. James Goll says, “Within the overall realm of the prophet lies the particular and distinctive realm of the seer. That all true seers are prophets, but not all prophets are seers. The word seer describes a particular type of prophet who receives a

⁶ Jamie Galloway, *Secrets of the Seer: 10 Keys to Activating Seer Encounters* (Shippensburg, PA: Destiny Image Publishers Inc., 2017), chap. 11, sec. 1, Kindle.

⁷ Jamie Galloway, *Secrets of the Seer: 10 Keys to Activating Seer Encounters* chap. 11, sec. 1.

particular type of prophetic revelation or impartation.”⁸ A prophet primarily hears a message from God and speaks the message (1 Sam 9:9, Hab 2:1). A seer is a prophet who receives prophetic messages, usually through images in dreams and visions. When I realized the importance of my dreams, I began to pay closer attention and started keeping dream journals.

I was raised in a Christian home, and we attended church regularly. During a service at the Tabernacle of Prayer, my mom encountered Christ and told us we were saved.⁹ I did not know what it meant to be saved, but mom trained us to pray, read the Word, and fear the Lord. My mom drilled God and church into us endlessly to the point that I promised myself I would not attend church once I left home. Also, I would not make my children go to church. I hated the church.

I did not attend church during my first two years in college. The prophetic call on my life convicted me, but I learned to ignore it by keeping myself busy doing other non-godly things. Then, one night, I was dozing off to sleep when I thought I heard the trumpet of Zion (Joel 2:1). I woke up afraid that I was left behind. I dreamed the rapture had taken place. I knew that I had read in the Bible that a trumpet would blow when Jesus returned, and all those dead in Christ would rise first, and those alive would be caught up to meet Him in the air (1 Thes 4:16-17). I told my boyfriend that we were left behind. He

⁸ James W. Goll, *The Seer: The Prophetic Power of Visions, Dreams, and Open Heavens* (Shippensburg, PA: Destiny Image Publishers Inc., 2012), 28.

⁹ I am one of nine children. I have six sisters and two brothers. My dad told me, when I was born, he took me outside, held me up to the sky, and said, “Lord, I give her back to you.” I believe this proclamation activated my prophetic call.

looked confused.¹⁰ A train had just passed by my dorm room and blew its horn at the exact moment in my dream when the trumpet of Zion was sounded. That train horn was a wake-up call that shifted me to get my life back on the right track.

Over the next few weeks, I started visiting churches. I realized that my soul and spirit were starving. Fighting against the convicting Word of God and all its truth was getting me nowhere. I still had dreams, but they were turning into nightmares. I was running from God, His church, and my calling. I knew I needed to find a good church and pastor. The few times I phoned my mom, she always asked if I was going to church. I am confident that she prayed that I would find the right church. I visited several types of churches, Catholic, Baptist, and Methodist—I think I even went to a Mosque. Finding the right church would be essential to my spiritual growth in the call of God on my life. I knew I would not have peace in my heart until I did what God called me to do. My mom had already told me that I was a prophet. Yet, when I left home, I thought I had left the prophetic gift. Later I discovered that the gifts and callings of God would not be withdrawn (Rom 11:29). The gift that God gave to me was mine forever. Therefore, my responsibility is to develop the character to sustain the gift.

One of my friends asked me to attend church with her one Sunday. Since I was searching for the right church, I went with her. She took me to this little brick church in a neighborhood near the university we attended. The building was ancient. The church had green pews, a green carpet, and a small balcony that looked like it could fall at any time. As I reminisce on my first re-entry into the church, tears stream down my face when I

¹⁰ Being raised Baptist, not reading the Bible, and only going to church on Sunday if he wanted, my boyfriend had no concept of the rapture. So, the first time he went to church with me, he was scared because of the music, singing, and dancing.

think of how that train horn shifted everything in my life. But, as I sat in the back of that church and listened to the worship, prayer, and pastor, I reencountered God.

I visited KCC church for over a year to ensure that this was the church God was calling me to attend. The people genuinely loved God, loved each other, and loved the pastor. My upbringing in church taught me how to discern people. I could quickly tell when people were just acting nice and when they were genuine. I learned this was a community of Christ-followers trying to live their lives according to the Bible. The pastor had a heart for God and the people. There were plenty of opportunities to serve and minister to others. They did not judge people because of their sins but looked for ways to help them overcome them. I publicly re-dedicated my life to Christ. I accepted Christ as my Lord and Savior out of genuine love and reverence for Him. She did not know it, but God used my friend to lead me to the church and the pastor, where I have faithfully served for more than twenty years.

One evening, while praying, God told me to phone my pastor and share what I heard Him speaking to me in my heart regarding the church.¹¹ At this time, I had only been going to the church for a few years. My rearing taught me not to bother the pastor. As church members, you were to talk to the elders and deacons if you had concerns. Thus, I did not want to call my pastor. I was worried that she would not believe what God had told me and that I would be wasting her time. However, the conviction from the Holy Spirit was urging me so strongly that I called, and I told her everything. My pastor said she had sensed the prophetic gift on my life and that I would be a prophetic voice in our

¹¹ During the first few years after I re-dedicated my life to Christ, the Holy Spirit would speak to me daily. I would write down everything he impressed in my heart. This is still a practice for me. When I hear the Lord say, I write it down. Also, I record my dreams for later study. So prophetic journaling has become a regular habit.

church. Her recognition elevated the fear and anxiety I had regarding the gift. I began questioning God, myself, and my ability to function in this calling. Why would God want me to speak for him? I knew from reading the Bible that the life of the prophet is very challenging. I did not want this burden or responsibility. However, God does not repent or reverse the gifts and callings He has given to His believers (Rom 11:29).

I ran away from this calling for years, but God continued to speak to me. He continued to show me things in my dreams. First, God burdened me to pray. Later I discovered the gifts and callings of God are irrevocable (Rom 11:29), but the anointing of the Lord ebbs and flows according to the relationship we have with the Holy Spirit.¹² As I continued studying and growing spiritually, I recognized that the enemy was trying to stop me from communicating with God by overshadowing me with fear. I began to understand that the calling on my life is who I am. The anointing gives me my purpose. Using my prophetic gift is accomplishing the purpose of my creation by God. Often, I must remind myself that God is the comforter. He desires for me to have peace. God placed this prophetic calling on my life not as a burden but as a blessing to serve others. I am just the messenger. God is the message. If I keep communicating with God, He will continue developing my prophetic gift to be used for His glory!

My pastor knew I needed to develop a healthy relationship with her for the prophetic gift to flow unhindered in our church. She wanted me to feel comfortable talking to her, so we scheduled weekly mentoring sessions. She began referring to me as a prophet. She shared with our church congregation that I was her prophet. Today, I am still unnerved when people call me a prophet. Frequently, when I waver on my

¹² Kris Vallotton, *Basic Training for the Prophetic Ministry*, 41.

promptings to speak what God impressed in my heart, my pastor reminds me of Jeremiah 1:5. God knew me before my mother conceived. He thought about me and planned for me. When I feel inadequate to carry the weight of this calling on my life, my pastor reminds me that God created me for His divine purpose.

The most important thing that my pastor did was to make room for me in her life. Her embrace helped our relationship flourish, and our church accepted the prophetic call on my life. My pastor taught me how to temper my zeal for purity and truth with love and grace, so it would not seem like I was stiff and harsh when delivering a message from God to His people. She helped me to calm my bluntness and envelope the message from God with love. She showed me how to function as a part of the leadership team at our church. She demonstrated how to edify, encourage, and comfort people.

At the beginning of my character development, my pastor asked me first to share the messages God would be speaking to me with her. Then she would guide me in communicating with individuals and the congregation. In this, the members learned to respect the office of the prophet, and I became a submitted servant leader. When we meet, my pastor asks, “What is The Lord saying?” Finally, she showed me how to support alongside, so our ministry gifts would please God.

Once during a mentoring session, the Lord asked me to share a dream. In my dream, an airplane crashed into a baseball field. I could not remember anyone getting hurt. Nevertheless, the Holy Spirit told me to share that part with her. We prayed for revelation and protection. Later that day, my pastor called me and asked if I had seen the evening news. I told her I typically did not have time to watch the news. She informed me that a plane had crashed into a baseball field. Dumbfounded, I said, “Ok, I hope no one was

hurt.” In the busyness of my day, I had completely forgotten about the dream shared with her earlier that morning. She expressed to me that God had forewarned me in a dream. I divulged that I had dreams like that all the time but never knew what they meant. She asked me to continue to share my dreams with her during our mentoring sessions. As I began having more dreams, I sought credible resources to help interpret them. This seeking created an insatiable hunger to know more about the prophetic ministry and the office of the prophet.

I believe God uses everything in my life for good (Rom 8:28). I experienced rejection, sadness, and disappointment throughout my life that sometimes left me hopeless and lonely. Jesus reminds me that He is always right by my side no matter what happens to me. My pastor helped me walk through the biblical principles of repentance and forgiveness to remove the bitterness and hurt from my heart. The calling God has on my life is amazing. I know He is with me as I serve as a prophetic elder in my local church. Despite my early hesitations, I no longer question my gift as a prophet. I accepted that prophets are ordinary people called by God to release grace over saints to hear, see, and know the heart and mind of God.¹³ My pastor and I have an excellent relationship. I have shared numerous messages from God for His people. God continues to use me as an intercessor for pastors, leaders, and church members. I still have dreams and visions (Joel 2:28, Acts 2:17). I have committed my life to the Lord so that He can establish His plans on the earth (Prov 16:3). I know God called me to be a prophet from my beginning.

The intentional time my pastor made for me was crucial in my development as a prophet. My experiences with my pastor helped us set parameters on how the prophetic

¹³ Dan McCollam, *Prophetic Company: The Joyful Journey Toward Building Prophetic Community* (Vacaville, CA: Sound of the Nation, 2016), 72.

ministry should function in our church. These principles and protocols help ensure prophetic words build and encourage rather than destroy and devastate. Our goal is that we honor God and His people with love.

Synergy

Discovering principles and protocols to strengthen the connection between pastor and prophet never crossed my mind. My pastor and I developed a scriptural relationship, so I believed every church functioned this way. During our mentoring sessions, I expressed that I wanted to research the prophets and prophetic ministry in the local church for my Doctor of Ministry. The Holy Spirit has continuously been speaking to me about developing training for prophets, but I just did not know where or how to begin. Immediately, my pastor shared a need to discover and establish principles and protocols for pastors to use to improve their relationships with the prophets in their churches. My pastor informed me that our relationship was rare and that she would like other pastors to experience similar relationships with prophets in their churches. She expressed how most pastors are relieved when prophetic people leave their churches. Too often, the frustration that prophetic people can bring into a church is burdensome to the pastor. Additionally, pastors have a hard time pastoring prophetic people because prophets tend to be boisterous, especially when they are not allowed to speak each time they believe they have a message from the Lord.

Together we perused Scripture, studying the relationships between priests and prophets, kings and prophets, and judges and kings. Our examination concluded that although many relationships between prophets and biblical leaders were strained, the

relationship was still crucial. How pastors and prophets relate is significant in developing a prophetic ministry in the church. However, both the pastor and prophet may have experienced hurt and rejection, making it challenging to maintain a working relationship. Still, the pastor and prophet working together are necessary for the Kingdom of God to be fulfilled in the church and the community.

The Kingdom of God manifests when we understand that church leadership should not emanate from the intellect, research, and planning of the pastor alone. Instead, all five ministry gifts in operation are essential to having a healthy church. Solo pastoral leadership is not bad, but it is a poor substitute for the revelation that comes from the Holy Spirit through the prophetic gift. All those with any five-fold ministry gifts should continually be increasing their knowledge, not for the sake of learning, but for sharing the depth of wisdom and knowledge of God with their congregations and community. Some ministry gifts are easier for the Body of Christ to accept than others. For example, the Protestant part of Christianity esteems the role of the pastor. Since the sermon is the main event in the typical congregation, the pastor frequently serves as the teacher and delivers the sermon. Thus, the gift of the teacher poses a low level of threat to the comfort zone of the church. Also, the gift of the apostle has a low level of controversy as a governing office, so this office generally does not cause contention in the Body of Christ.

The gift of the prophet, however, upsets the comfort zone of church leaders more than any of the other gifts. Pastors are committed to scriptural balance and biblical submission. Prophets feel obligated to protect their ministry and find it hard to submit to the leadership of the pastor. There are no well-developed protocols for how pastors and prophets should relate. Jesus prepared us for this controversial relationship when he

criticized the religious leaders in Luke 11. The project aims to discover protocols and principles that will strengthen the bond between the pastor and the prophet, enabling the prophets to walk out the call of God more effectively for their lives.

For more than twenty years, I have served in the office of a prophet for KCC. The office of the prophet is a life calling. I believe I was anointed and called to be a prophet from birth. I did not ask for this gift or seek to become a prophet. From my beginning, God created me as a prophet.

Nevertheless, being called did not excuse me from developing my gift. I have learned what is truly prophetic and what is just pathetic through the years. Prophetic mentoring is essential to produce character and understand how the gift should interweave with church leadership. Just because a person is called to be a prophet does not mean they have the character to sustain the call. The prophetic ministry can be one of the most potent and dangerous ministries in the church. The protocols and procedures the pastor and prophets established at KCC can serve as a good foundation for allowing the KFCM to see how meaningful this relationship is to healthy church leadership.

Instituting principles and protocols that govern the relationship between pastors and prophets will strengthen and improve the interactions between these ministry gifts. Following the identified principles and protocols, a pastor and prophet can engage in a covenantal agreement and implement mentoring sessions to enhance and strengthen their relationship. Through this project, I seek to learn how the churches operate their prophetic ministries and to uncover protocols and principles to improve the pastor and prophet connection. Part of the role of the prophetic office is to be able to dispense grace so everyone can prophesy, and to oversee the development and training of prophetic

teams and prophetic presbyteries.¹⁴ God desires that everyone prophesy (1 Cor 14:1).

Therefore, He poured out His Spirit on all flesh so that every son and daughter could prophesy (Acts 2:17). In the future, I hope to develop prophetic presbyteries to enhance the relationship between the pastor and prophet.

Conclusion

Although pastors and prophets have struggled to work together for centuries, establishing common ground between the two ministries is essential for the relationship to function well. A strong foundation will help to build a lasting relationship. Many pastors and prophets have had bad experiences with each other. Developing a good personal connection is critical. We cannot continue to allow a combative history to cloud our judgment. We must have the courage to put the past behind us and live for a good relationship today.

This project focused on determining principles and protocols to strengthen the relationship between the pastor and prophet. Maintaining the relationship between the pastor and the prophet will enable prophets to walk out the call of God more effectively for their lives. This project began with conducting interest meetings with the pastors to determine if they would like to participate in the project. During this meeting, an overview of the project context was discussed. Next, pastors interested in participating were asked to identify one prophet from their local church who could be a part of the project. Next, questionnaires were administered to determine the current level of knowledge regarding the importance of having a prophetic ministry in the local church.

¹⁴ Presbyters help mentor and monitor the health of the entire prophetic community and assist in the prophetic process.

Additionally, individual interviews were conducted to discover the current use of prophetic ministry protocols and principles in their church. Then, focus group discussions were conducted to determine current strategies to strengthen the relationship between the pastor and prophet. Finally, collected data was used to present principles and protocols to pastors and prophets to establish and implement as a part of the prophetic ministry for their church.

Scripture clearly states that if the people of God believe in God, they will be able to stand firm, and if they believe in his prophets, they will succeed (2 Chron 20:20). God desires the church to prosper and the pastor and the prophet to serve in harmony. Therefore, God maintained the prophetic voice in the New Covenant. Furthermore, He made believers individual priests unto Him and kept the pastoral gift in place. God did not intend for the pastor and prophet to struggle in their relationship or to function as disconnected gifts in the Body of Christ. A simple acknowledgment of the intensity that God expects the pastoral gift to have in watching for the flock can prevent some disagreement in the pastor and prophet relationship, especially since the prophet should be a part of the flock of the pastor.

The next chapter establishes a biblical framework for the pastoral and prophetic gifts. A detailed analysis of Ephesians 4:11-16 is done to provide support for the importance of pastor and prophet collaborating in leading the church to do the work of the ministry in the community. The chapter concludes with a practical perspective of how Ephesians 4 addresses the importance of a healthy relationship between pastor and prophet in the local church. Prophets should be a part of equipping believers for the work of the ministry. Every church should have prophets and prophetic ministries.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Introduction

“When two elephants fight, it is the grass that is trampled.”¹ This old African proverb that tries to explain that if there is a problem between two leaders, it does not only affect the leaders, but everyone around them suffers. This proverb is as accurate today as when the words were first spoken, perhaps thousands of years ago. It is important that leaders understand that their leadership not only affects them, but it affects everyone that is following and watching them.

Pastors and prophets are gifts God gave to lead the church. However, pastors and prophets have struggled to understand each other and serve together for centuries. Years of misunderstandings have driven these two ministerial gifts apart. When there is a problem between two people, especially church leaders, there is a problem in general.

The pastor and prophet are joined together in the mind of God. In Ephesians 4, God puts them together as foundation ministry gifts of the church. When Jesus ascended to heaven, He gave explicit instructions on how He wanted the governmental and operational systems He designed for the Body of Christ to work. The Apostle Paul lists the governing five-fold ministry gifts as apostles, prophets, evangelists, teachers, and

¹ Ferdi P. Kruger, "When Two Elephants Fight, it is the Grass that is Trampled: A Practical Theological Elucidation of the Predatory Attitude of Hate Speech," *HTS Teologiese Studies* 74 (2018), 1.

pastors (Eph 4:11). These gifts are people whom Christ has chosen to prepare believers for works of service and for building up the Body of Christ so that all may reach unity in the faith and grow into the full maturity of Christ in love (Eph 4:12-16).

During the first few centuries following the ascension of Christ, the church followed the instructions of Jesus, which resulted in a Christianized Roman Empire. As Christianity spread and the number of believers grew, church leaders began implementing new and improved ideas for organizing and governing the Body of Christ. This restructuring resulted in the church operating in a less-than-ideal government.² This unbiblical pattern for governing the church was detrimental to the Body of Christ. If God established principles of truth that govern building up the Body of Christ, it is logical and spiritual to follow them.

Later, when the church began to return to the biblical leadership structure, church leaders recognized that the five-fold ministry gifts are necessary to govern the church. As a result, each ministry gift must learn to understand the other. Pastors and prophets have the most difficulty understanding how to relate to one another. Nonetheless, it is critical to have all the ministry gifts functioning in the church for the Body of Christ to be complete, understanding that no one gift is grander than another. God expects and requires His church to be led by the five-fold ministry gifts.

Some ministry gifts are easier for the Body of Christ to accept than others. For instance, the gifts of apostles and evangelists pose a low conflict within the church since their functions are mainly outside the church building; thus, they are readily accepted. Additionally, the pastor frequently serves as a teacher, delivering the sermon, which is

² C. Peter Wagner, ed., *Pastors & Prophets: Protocol for Healthy Churches* (Colorado Springs, CO: Wagner Publication, 2007), 7.

the main event of the gathering. Therefore, the gifts of pastors and teachers pose a low level of threat to the church leaders.

Conversely, the gift of a prophet upsets the comfort zone of the church leaders more than any of the other gifts. One reason is that there are no well-developed protocols for how prophets should relate to other gifts. Consequently, defining principles and protocols that will strengthen the relationship between pastor and prophet is essential for the ministry gifts to function properly in the church.

In Ephesians 4:11-16, Paul describes how the church should function in unity and use its ministry gifts. To understand the shift from principle to practice, an overview of Ephesians 4:1-10 is necessary before performing an exegetical study of Ephesians 4:11-16. This chapter begins with the context in which the letter to the Ephesians was written. Next, Ephesians 4:1-10 is summarized. Then, a detailed analysis of Ephesians 4:11-16 is conducted. It concludes with a practical perspective on how Ephesians 4:11-16 addresses the importance of a healthy relationship between pastors and prophets in the church.

Context

Setting

Paul begins his three-year ministry in Ephesus after his eighteen-month sojourn in Corinth and following a visit to Jerusalem. He came to Ephesus between 52–55 AD with Priscilla and Aquila, a Jewish–Christian couple from Rome, who helped Paul start the

church (Acts 19:1-20:1).³ Ephesus was called the “mother city” of Asia because of her influence over politics, commerce, and the religious atmosphere of the province. Ephesus was the center of operations of the Roman proconsul and the “Confederacy” of the Greeks in Asia.⁴ It was considered the epicenter of worship for most Greek and Roman gods. Roads from the north, south, and east converged in Ephesus, making it the major port city for the west coast of Asia Minor (modern-day Turkey). For more than two years, Paul had an effective missionary presence, and many people became followers of Jesus.

It is difficult to determine the population of Ephesus, but many scholars put it at 200,000 or 250,000 during the time of early Christianity.⁵ It was one of the leading cities in the wealthiest region of the Roman Empire—only Rome and Alexandria were larger. In addition, the thriving economy drew rural and more impoverished city people from various parts of Anatolia, Greece, Egypt, and the Roman empire. At the time of Paul, Ephesus was probably the fourth largest city in the world.⁶

Polytheism was the common practice in Ephesus since the ancient world did not adhere to an exclusive religion. Therefore, they could worship multiple gods without compromising the integrity of their religious commitment. For example, Artemis, a

³ Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 448.

⁴ Clinton E. Arnold, *Ephesians: Zondervan Exegetical Commentary on the New Testament*. (Grand Rapids, MI: HarperCollins Christian Publishing, 2010), 25, ProQuest Ebook Central.

⁵ David Seal, “Ephesus,” in *The Lexham Bible Dictionary*, ed. John D. Barry, David Bomar, Derek R. Brown, Rachel Klippenstein, Douglas Mangum, Carrie Sinclair Wolcott, Lazarus Wentz, Elliot Ritzema, and Wendy Widder (Bellingham, WA: Lexham Press, 2016).

⁶ Mitchell G. Reddish, “Ephesus,” in *Holman Bible Dictionary*, ed. Chad Brand, Charles Draper, Archie England, Steve Bond, E. Ray Clendenen, and Trent C. Butler (Nashville, TN: Holman Bible Publishers, 2003), 499.

goddess of fertility, magic, and astrology, was the primary deity worshipped in Ephesus.

The people of Rome referred to her as Diana.

The impact of Christianity on the pagan temple and the commerce it produced for the makers of idols cost the apostle Paul his life (Acts 19:24, 30-31). Priscilla, Aquila (Acts 18:18-19), Timothy (1 Tim 1:3), and Erastus (Acts 19:22) were associated with early preaching in Ephesus.⁷ Christianity was felt in Ephesus for centuries. Around AD 431, when the third ecumenical council was held, the worshipping of multiple gods, including Diana, was no longer influential among the Ephesians.⁸

Destination and Audience

Throughout history, the destination of the letter has gone unchallenged because the superscript to almost every copy says, “To the Ephesians.”⁹ Ephesians 1:1 designated the recipients as “the saints who are in Ephesus.” Some scholars have debated whether the letter was intended for the church at Ephesus. Furthermore, beginning in the mid-1800s, five Greek manuscripts came to light that were missing the phrase “in Ephesus” in Ephesians 1:1.¹⁰ While five documents do not seem like enough to overturn five thousand Greek manuscripts, for every ancient foreign language version of the Bible, three of five manuscripts are regarded as the earliest and most reliable witnesses of the Greek New

⁷ Walter A. Elwell and Philip Wesley Comfort, *Tyndale Bible Dictionary* (Wheaton, IL: Tyndale House Publishers, 2001), 437.

⁸ Walter A. Elwell and Philip Wesley Comfort, *Tyndale Bible Dictionary*, 437.

⁹ Clinton E. Arnold, *Ephesians*, 20.

¹⁰ Clinton E. Arnold, *Ephesians*, 23.

Testament.¹¹ Scholars have suggested that a later admirer perhaps wrote Ephesians to account for these features and the fact that the letter contains several words and phrases that are not present in the letters that Paul unquestionably wrote.¹²

The many similarities between the letters to the Colossians and the Ephesians make it likely that the same person wrote the two letters simultaneously, perhaps using different amanuenses.¹³ Instead of being intended to be read only to the church at Ephesus, maybe it was meant to be an encyclical sent to other churches in Asia Minor and possibly to churches as far away as Smyrna, Miletus, and the Maeander and Lycus valleys.¹⁴ Nonetheless, the church in Ephesus was widely known; when copies were made, it would be the source of the manuscripts.

Authorship

On the surface, the authorship of the letter may seem obvious since the first sentence reads, “Paul, an apostle of Christ Jesus by the will of God” (Eph 1:1a). This type of greeting is characteristic of the writings of Paul, along with its combination of grace and peace. This characterization is seen in the body of epistles such as 2 Cor 10:1, Gal 5:2, Col 1:23, 2:13, and Phlm 9. Nonetheless, in the late eighteenth to mid-nineteenth century, Evanson (1792), Usteri (1824), De Wettee (1826, 1843), and F. C. Bauer (1845)

¹¹ Clinton E. Arnold, *Ephesians*, 23.

¹² Bruce M. Metzger, *The New Testament: Its Background, Growth and Content*. 3rd ed. (Nashville, TN: Abington Press, 2003), 270.

¹³ Bruce M. Metzger, *The New Testament: Its Background, Growth and Content*, 270.

¹⁴ Stephen Harris, *The New Testament: A Student’s Introduction*. 6th ed. (New York, NY: The McGraw-Hill Companies, Inc., 2009), 379.

all challenged the Pauline authorship.¹⁵ Bock states, “A fair estimate might be that about 80 percent of critical scholarship deny Paul wrote Ephesians.”¹⁶ The reasons listed for this denial are language and style, historical and doctrinal, and literary. Even though Ephesians differs from other Pauline letters, the differences do not sufficiently argue for the rejection of Pauline authorship.¹⁷ C. Leslie Mitton rejects Pauline authorship and admits that Paul must be assumed the author until disproved.¹⁸ The style and vocabulary of an author can be affected by content, mood, and recipients. An author could repeat the same content in a nearly identical circumstance and still vary in vocabulary, style, and sentence structure.

Purpose

The letter to the Ephesians expresses the motives Paul has for his ministry to the Gentiles. It was written to explain some of the themes and doctrines of Christianity. The higher themes of Ephesians have caused it to be praised and prized by theologians and commentators. F. F. Bruce notes that Ephesians represents “the quintessence of Paulinism,”¹⁹ implying that the letter does more than just sum up a considerable measure of leading themes; it carries the thought of earlier letters forward to a new stage. C. H.

¹⁵ Darrell L. Bock, *Ephesians: An Introduction and Commentary* (Downers Grove, IL: InterVarsity Press, 2019), 10, ProQuest Ebook Central.

¹⁶ Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 31, ProQuest Ebook Central.

¹⁷ Harold W. Hoehner, *Ephesians*, 66.

¹⁸ Fred D. Howard, “An Introduction to Ephesians,” *Southwestern Journal of Theology*, 22 (Fall 1979), <https://preachingsource.com/journal/an-introduction-to-ephesians/>.

¹⁹ F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1984), 155, ProQuest Ebook Central.

Dodd writes that Ephesians exemplifies “the crown of Paulinism,”²⁰ suggesting that it is the most critical part of the teaching of Paul. Ephesians contributed richly to the understanding of eternal truth for the first-century believers. That message is just as rich and relevant to the church of today.

In the letter, Paul writes a treasure of spiritual nuggets that reveal the importance of Christ and His Church and offers lessons for life. The letter is not written to counteract any heresy or to confront any specific problem but to encourage the church. The letter describes the nature and appearance of the church and challenges believers to function as the living Body of Christ on earth.

Paul writes this letter to the many believers that Gentiles have won to Christ. They were new converts from the Hellenistic environment of mystery religions, magic, and astrology. They feared evil spirits and were unsure if Christ was powerful over these forces. Also, the Gentiles needed encouragement to adopt the new lifestyle of Christianity. Paul wanted them to understand that Christ is far above and superior to all gods and spiritual beings. The exact purpose of the letter is not fully clear, but F. F. Bruce says,

The Letter was written to encourage Gentile Christians to appreciate the dignity of their calling, with its implications not only for their heavenly origin and destiny, but also for their present conduct on earth, as those who were heirs of God, sealed with his Spirit.²¹

Ephesians is one of the most sacred New Testament writings. Its theme is the eternal purpose of God in establishing and completing the universal church of Jesus Christ. Various backgrounds and nationalities have been brought together into a unity described

²⁰ F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 155.

²¹ F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 155.

as the building of God (2:20-22), the Body of Christ (1:22-23), and the bride of Christ (5:23-32) to the Church.²²

Outline

The letter follows the typical pattern of Hellenistic letters: opening, body, and closing. For example, the Apostle Paul often wrote letters with the author identifying himself and the recipients, followed by a description of the relationship to God and thanksgiving for the recipients. In the closing, Ephesians parallels Hellenistic literature, except Paul leaves out the customary health wish and word of farewell.²³ Although the opening and closing follow the Hellenistic format, the body of any letter is challenging to classify. The same is true of letters written today; the opening and closing statements are more conventional, while the body of the letter may take all sorts of forms.

The letter falls into two parts: the first part (ch. 1-3) is concerned with theological or doctrinal issues, while the second part (ch. 4-6) deals with the ethical and practical workings of the Christian faith.²⁴ Ephesians 4 marks the transition in the letter. Paul shifts from the prayerful description of the grace of God and salvation to an explanation of the consequences of grace.²⁵ The transition from the first half to the second half is marked by the adverb “therefore.” Paul uses this “hinge” in explicit dependence on all he has said up to this point. It is the point that prompts readers to look back before pressing

²² Bruce M. Metzger, *The New Testament: Its Background, Growth and Content*, 271.

²³ Harold W. Hoehner, *Ephesians*, 75.

²⁴ Ralph Wilson, *Ephesians Discipleship Lessons* (Loomis, CA: Jesus Walk Publications, 2011), 17.

²⁵ Klyne Snodgrass, *Ephesians: The NIV Application Commentary* (Grand Rapids, MI: Zondervan, 1996), 194.

forward. The readers have already been reminded of how great and marvelous God is and how he has devised a plan of salvation through the unified body of the church. In this second half of the letter, Paul gives instructions for living in the world while united to Christ.

One Body with Unique Gifts

Someone has said, “If you find a perfect church, don’t join it: you’d spoil it.” Conflict is a fact of life. When you put differences together, you get conflicts. The central theme of Ephesians 4 is the unity of the Body of Christ. The idea is not to avoid conflict but to learn how to deal with it so that harmony might prevail (Eph 1:10). In the first half of Ephesians 4, after a warm greeting, Paul affirms that believers are showered with spiritual blessings, chosen for greatness, made alive with Christ, free from the curse of sin and bondage, and brought near to God. Paul urged the believers to have unity in their commitment to Christ and their use of spiritual gifts. According to Arnold, Paul conveys three appeals to bring unity to the church: 1) to walk worthily of the calling you have received, 2) be completely humble and gentle, be patient, and bear with one another in love, and 3) make every effort to keep the unity of the Spirit through the bond of peace (Eph 4:1-3).²⁶ Following these three petitions will help the church develop humble, patient, and loving disciples.

²⁶ Clinton E. Arnold, *Ephesians*, 75.

Means for Maintaining Unity

First, people have been called to follow Jesus and be like him (Eph 4:1). Second, Paul encourages the Ephesians, using language similar to what he used in Colossians (Col 1:10), to live their lives so that they bring glory to Jesus. The warning is more far-reaching than a list of detailed rules; it affects every area of life. The calling is for the Ephesians to be disciples.

Next, Paul appeals to them to be completely humble and gentle, patient, and bear one another in love. Jesus established humility, gentleness, patience, and love as virtues. Humility and gentleness go hand in hand. Humility is the attitude of mind, while gentleness is an expression of a humble demeanor. Unity is achieved when everyone continually seeks humility and gentleness.

The virtues of patience and love are just as important. John Chrysostom explained patience as “having a wide and big soul.” Snodgrass states, “patience is the exercise of a largeness of soul that can endure annoyance and difficulties over a period of time.”²⁷ So often, annoyance with people is dispensed quickly, but Paul says that patience with each other is essential to unity. So is “bearing with one another in love” (Eph 4:2). The Christian life is about putting up with one another in love. Christians must learn to accept people, to love them, and perhaps that love will change them.

Finally, the followers of Christ are to make every effort to keep the unity of the Spirit through the bond of peace. They have been charged to make a zealous effort to guard and preserve the unity of the Spirit. Additionally, purity speaks the truth in love (Eph 4:15). Maintaining unity is complex. It is necessary to be faithful to the truth, guard

²⁷ Klyne Snodgrass, *Ephesians: The NIV Application Commentary*, 197.

the teachings delivered from the apostles, and contend for the faith once delivered to the saints (Jude 3). The church must keep the unity of the Spirit and do it in love. Thielman states, “unity is essential, but not at any cost.”²⁸ He deduces this is why Paul follows his exhortation with a confession of faith. Snodgrass says, “It is important to realize that unity is something given by the Spirit, not something we create.”²⁹ Church unity should be rooted in a shared commitment to the essentials of faith. Members should not allow personality conflicts and disputes over nonessentials to shatter the bond of peace.

Basis for Unity

The brief confession of faith provides a theological basis for the unity of the church while simultaneously serving as a bridge to the discussion that follows.³⁰ There is no conjunctive connection between Ephesians 4:1-3 and 4-6. Instead, Paul moves into a series of confessions without clarifying its relationship to the previous context (Eph 4:4-6). Paul stresses the importance of unity through his seven-fold use of “one” in these three verses. Earnest Best rightly notes, “the effect of the repeated use of ‘one’ is to drive home its central theme of unity.”³¹ In this context, the focus is on the church as a unified body of Christ. Reflecting the unity of Jesus with the Father, Paul urges these believers in Ephesus and the churches of western Asia Minor to give attention to the pursuit of unity.

²⁸ Frank S. Thielman, Steven M. Baugh, and Clinton E. Arnold, *Ephesians, Philippians, Colossians, Philemon* (Grand Rapids, MI: HarperCollins Christian Publishing, 2015), 64, ProQuest Ebook Central.

²⁹ Klyne Snodgrass, *Ephesians: The NIV Application Commentary*, 199.

³⁰ Clinton E. Arnold, *Ephesians*, 219.

³¹ Ernest Best, *A Critical and Exegetical Commentary on Ephesians: International Critical Commentary*. (Edinburgh, Scotland: T&T Clark International, 1998), 372.

The three factors essential to this pursuit are developing Christlike virtues, sharing a commitment to a common faith, and having a common call from the one true God.

Once Paul has established the foundation for the unity of the church, he transitions to describing it in terms of its diversity (Eph 4:7-16). A note of variety is introduced as a distribution of grace by Christ to each church member;³² however, this distribution does not mean the abandonment of the theme of unity. Instead, Christ distributed divine gifts and abilities among the different church members to contribute to the overall harmony and maturity of the whole body.

Paul makes a skillful transition to the new section by beginning his first sentence with “but to each one of us” (Eph 4:7 NASB). The term “one” links the new passage to the unity theme dominated by previous verses (Eph 4:1-6). The “but” alerts the reader that Paul is about to slightly change direction to focus on the role of individuals in attaining unity. Paul combines the terms grace, give, and gift just as he did in Ephesians 3:2 and 7-9 when he was referring to his role in the purpose of God to proclaim the Gospel. Although his role was unique, now the church learns that just as God so graciously gave Paul his position and the power to carry it out, He has also given “each one of us” a role in the edification of the church.³³ Paul emphasizes that every individual member receives grace from God to use in the building up of others in the Body of Christ. The phrase “according to the measure of Christ’s gift” means that Jesus is the giver and

³² Andrew T. Lincoln, *Ephesians, Volume 42.* (Grand Rapids, MI: Zondervan Academic, 2014) <http://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=1780559&site=ehost-live&scope=site>.

³³ Frank Thielman, *Ephesians*, 263.

decides the measure and kind of spiritual gifting each person receives.³⁴ The gifts given by God can be thought of as a precise tailor-made suit. Each gift is carefully chosen and assigned according to the sovereign will of God.

Continuing with the natural flow of thought, verse 11 should follow verse 7 because it elaborates on the concept of giving various gifts; however, verses 8-10 appear to muddle the argument unnecessarily. In Ephesians 4:8, Paul begins his discussion of spiritual gifts by paraphrasing an Old Testament passage from Psalm 68:18, using the figure of a military victory procession where the conquering general leads the prisoners of war through the streets of the capital and distributes gifts to his subjects.³⁵ Paul interprets the psalm Christologically and sees Christ as the one who defeated evil spirits and gave gifts to build up and perfect His church. Some scholars argue that Paul changed the psalm text to conform to his concerns in Ephesians 4:7-16,³⁶ however, these variations do not modify the overall theological direction of Psalm 68.

Ephesians 4:9-10 are a parenthesis that interprets the word “ascended” in the quotation from Psalm 68:19.³⁷ In his explanation, Paul infers the expression “he ascended” is seen to imply that he first “descended”. Paul used a rhetorical question in hopes that the answer was obvious. Paul is deducing that the ‘One’ who descended is the

³⁴ Peter S. Williamson, *Ephesians: Catholic Commentary on Sacred Scripture* (Grand Rapids, MI: Baker Academic, 2009), 179, ProQuest Ebook Central.

³⁵ Ralph Wilson, *Ephesians Discipleship Lessons*, 100.

³⁶ Frank Thielman, *Ephesians: Baker Exegetical Commentary on the New Testament* (Grand Rapids, MI: Baker Academic, 2010), 267, ProQuest Ebook Central.

³⁷ Placing verses 9-10 in parentheses has caused many commentators to treat these verses as a digression with little agreement or purpose. The most likely explanation for this interpretive act is that since Ps 68:19 mentions only the ascent in connection with giving gifts, Paul felt it necessary to show that the ascent implies a descent, in order to establish his point that the Christ who ascended is the giver of the gifts in the church.

same as the ‘One’ who ascended, inferring the ‘One’ is Christ. He is not trying to make a pastoral or Christological point about the identity of Christ, but to prepare the reader for the statement in Ephesians 4:11. Paul wants the Ephesians to know that the same ‘One’ who descended and ascended is the ‘One’ who gave gifts to the church.

Detailed Analysis

Now that we know who ascended and descended, we can interpret the second part of Ephesians 4:8. According to the Walvoord, Ephesians 4:11 identifies the gifts (4:8b) as the gifted people.³⁸ Walvoord states that this verse is a commentary to the second part of Ephesians 4:8, namely that Christ gives gifts to Christians. The gifts to the church are gifted people.³⁹ This chapter will expound first on the gifts found in verse 11 and then on purpose found in verses 12-16. Following the explanation of verses 11-16, how this passage is foundational to establishing a healthy relationship between pastor and prophet will be summarized. The gifted people Christ gives to the church are vital to developing a healthy church. Pastors and prophets are gifts given by Christ to the church.

Equipping for Mutual Ministry

Paul begins by stating that God has appointed people with various gifts to the church (Eph 4:11). He explains the function of each gifted person is to develop believers for service (Eph 4:12). Then, Paul lists three goals of Christian ministry: 1) growth in faith and knowledge of Christ (4:13); 2) avoidance of dangerous and false teachings

³⁸ John F. Walvoord and Roy B. Zuck, *The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty* (Wheaton, IL: Victor Books, 1985), 634.

³⁹ John F. Walvoord and Roy B. Zuck, *The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty*, 634.

(4:13), and 3) development of maturity in Christ (4:15-16).⁴⁰ The main point of Ephesians 4:11-16 is the distribution of gifts to unify and develop the church in love. A detailed examination of these verses will assist in understanding the importance of the church functioning in unity.

Distribution of Gifted People to the Church

In Ephesians 4:11, Paul names some gifts Jesus bestowed after His ascension and explained their purpose. Here Paul begins a long sentence that runs to Ephesians 4:16.⁴¹ These are not elected officials, nor are they distinguished offices that one achieves after serving in a series of lower roles.⁴² God himself sovereignly chooses and enables these people for their calling. These individuals perform functions that the Spirit empowers; therefore, these are spiritual gifts. Lincoln states, “To assert that the ministers are gifts of the exalted Christ, rather than merely officers created by the Church is meant to enhance their significance in the eyes of the reader.”⁴³ Foulkes suggests that the church may appoint officers to the different functions and works, but unless they have the gifts of the

⁴⁰ Clinton E. Arnold, *Ephesians*, 243.

⁴¹ Since the nineteenth century, differences between the ‘authentic’ letters of Paul and the disputed Pauline epistles, such as Ephesians, have been highlighted. Some of these differences are grammatical and stylistic; others are more conceptual. In the case of Ephesians, scholars have drawn attention to verbose liturgical language that includes very long sentences with repetition and the piling together of synonyms.

⁴² Clinton E. Arnold, *Ephesians*, 245-246.

⁴³ Andrew T. Lincoln, *Ephesians, Volume 42*. (Grand Rapids, MI: Zondervan Academic, 2014) <http://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=1780559&site=ehost-live&scope=site>.

Spirit that Christ bestows to His church, their appointment is valueless.⁴⁴ The gifts are appointed and anointed by Christ to prepare believers to become disciples for Christ.

The gifts listed in Ephesians 4:11 do not comprise a complete list of all the church leadership gifts (cf. Rom 12:3-8; 1 Cor 12:1-31). Paul highlights these five because they are essential to fostering the unity of the church and proclaiming the Word of God in a way that people can apply to their lives. All five leadership gifts help build a sound and growing knowledge of Jesus Christ into the lives of church members.

Defining the Gifts

An apostle is an official delegate of Jesus Christ commissioned directly by him or other apostles to proclaim the Good News in oral and written form and to establish and build up the churches.⁴⁵ Three kinds of apostles are mentioned in the New Testament: eyewitnesses of the resurrection (Acts 1:21-22), Paul (1 Cor 15:8-9), and those upon whom the Holy Spirit bestows the gift of apostleship. The first apostles were the twelve disciples (Luke 6:13, 1 Cor 15:5, Rev 21:14); however, the apostles mentioned in Ephesians 4:11 likely extend beyond the first twelve. Paul is referring to others whom Jesus has called to go establish churches and mature new believers in the common faith. Markus Barth rightly notes that Ephesians distinctly presupposes apostles and prophets are essential to the life of the church.⁴⁶

⁴⁴ Francis Foulkes, *Ephesians: An Introduction and Commentary* (Downers Grove, IL: InterVarsity Press, 2008), 124, ProQuest Ebook Central.

⁴⁵ Harold W. Hoehner, *Ephesians*, 322, 391.

⁴⁶ Markus Barth, *Ephesians: Introduction, Translation, and Commentary on Chapters 4-6*. Vol. 34A, (Anchor Yale Bible. New Haven; London: Yale University Press, New York, NY: 2008), 438.

Prophets are closely associated with apostles in building the church from its foundations. Ephesians 4:11 is not referencing the Old Testament prophets or the prophetic text they wrote (Rom 1:2; 3:21), but it refers to the New Covenant people through whom God speaks.⁴⁷ Paul is writing about people living in his time whom the Spirit prompted to speak a particularly relevant message to an individual (1 Cor 14:24-25) or the church (Acts 11:27-30; 15:32; 21:10-11).⁴⁸ Paul shares with the Corinthians that a person who prophesies speaks to people "for their upbuilding and encouragement and consolation" (1 Cor 14:3). Also, the prophet understands and communicates the mysteries and revelation of God to the church (1Cor 12:10; 13:2; 14:23, 30-31).

The gift of the prophet was vital as the apostles were planting new churches, especially in areas where there was intense opposition and could lead to discouragement. The messages from the prophet would come at critical moments in the lives of people or the history of the church. The Spirit reveals "mysteries" to the prophets that they then communicate to the church for its edification, correction, and comfort. The prophet also shared mysteries with unbelievers, resulting in the person turning their heart to God (1 Cor 14:24-25). Among these mysteries is the plan of God to include the Gentiles as equal partners with the Jews as his people (Eph 3:5-6; Acts 13:1-3; 15:22, 32; 19:6). This plan may have led Paul to list the prophets second only to the apostles. These Gentile believers have heard the Gospel and become part of the people of God because of the foundational witness of apostles and prophets.⁴⁹

⁴⁷ Clinton E. Arnold, *Ephesians*, 246.

⁴⁸ Frank Thielman, *Ephesians*, 274-275.

⁴⁹ Frank Thielman, *Ephesians*, 274.

Jesus and John the Baptist both functioned as prophets. In the early church, prophets were spread among other leadership roles. In Acts 11:27-28 and 21:10-11, we read about Agabus, a prophet who came from Jerusalem to Antioch and predicted the Judean famine and the arrest of Paul in Jerusalem. Prophets and teachers gathered in Antioch to worship, fast, and seek the Lord for guidance; the prophecy came: "Set apart for me Barnabas and Saul for the work to which I have called them" (Acts 13:1-3). Simon Peter, a part of the inner circle of Jesus and de facto spokesman for the disciples was filled with the power of the Spirit. Peter knew instantly through the power of the Holy Spirit that Ananias and Sapphira were lying to him and God (Acts 5). Ananias and Sapphira were like grievous wolves who entered among the disciples to try to disrupt the government of the church. Through their execution, God-focused the minds of the new converts on the leadership He had established in His Church.

There is minimal mention of those who functioned as prophets in the New Testament. Some interpreters have argued that the gifts of apostles and prophets ceased in the late first or early second centuries. Their work, receiving and declaring the word of God under the direct inspiration of the Spirit, was vital before there was a canon. Although the gift of the prophet still existed, there were not quite the same as the ministry during the first century. As the writings of the apostles were coming to be read widely and accepted authoritatively, the written word took the place of the spoken word making the essential nature of the gospel plain.⁵⁰ However, Markus Barth asserts, "Ephesians 4 does not contain the faintest hint that the charismatic character of all church ministries

⁵⁰ Francis Foulkes, *Ephesians* (Illinois: InterVarsity Press, 2008), 125, ProQuest Ebook Central.

was restricted to a specific period in church history and then later died out.”⁵¹ Thus, any argument for the cessation of these gifts would need to be formed on theological or historical grounds since it cannot be validated in Ephesians 4 or elsewhere in the Bible.

Evangelists were those whom Christ had gifted to make known the Good News of the Gospel to unbelievers outside the church. Related to the Greek word for “evangelize” and “Gospel,” evangelists appear only three times in the New Testament. Luke used evangelism in a technical ministry sense, referring to Philip as gifted in this fashion (Acts 21:8). Paul used evangelism in a practical sense, instructing Timothy to “do the work of an evangelist” by constantly proclaiming the word of God (2 Tim 4:5).⁵² Evangelists, like apostles, announced the good news of salvation and summoned their hearers to conversion. Although evangelistic ministry is not exercised in the church, it is undoubtedly exercised for the church. If it were not for the gift of the evangelist, the church would soon die out.

Some scholars see pastors and teachers combined into one ministry of pastor-teacher because of the Greek syntax of Ephesians 4:11. The pronominal article “some” repeated four times before the gifts previously listed is missing before “teachers.” The conjunction that is found between pastors and teachers does not always mean “and”; it may also mean “that is” or “in particular.”⁵³ Although not identical, Paul may have intended to imply that “pastor” and “teachers” overlapped.⁵⁴ Whatever the reason for the

⁵¹Clinton E. Arnold, *Ephesians*, 247.

⁵² Markus Barth, *Ephesians*, 437.

⁵³ Marcus Barth, *Ephesians*, 438.

⁵⁴ Frank Thielman, *Ephesians*, 275.

missing article, the wording is too ambiguous to consider “pastors” and “teachers” as a single group.

The term “pastor” is rarely used in the New Testament. Ephesians 4:11 is the only time it is used for a class of church leaders. However, the derivative verb “to shepherd” is used several times in this sense, and the noun “flock” is used for the church.⁵⁵ In the Old Testament, God is often portrayed as a shepherd who led, protected, and guided, the people of Israel. The Gospels sometimes portray Jesus as a shepherd who has compassion for the flock of God. Jesus applied this imagery to himself when He said, “I am the good shepherd” (John 10:11). Paul uses shepherding imagery to address the Ephesian church elders (Acts 20:28-29; 1 Pet 5:2). The role involves a great deal of care, concern, and godly leadership. Teaching sound doctrine is an integral part of the pastoral ministry gift that the flock can discern, and thus avoid, the dangerous teaching from false teachers.⁵⁶ Ephesians 4:11 does not enumerate all the services rendered in, to, and by the church and congregation. However, it suggests that the shepherding work alone is directly related to the rule of Christ in the church.⁵⁷ In this context, Paul was probably referring to pastors as leaders within the Christian community who held positions of authority and were charged with the well-being of the community.

Arnold suggests that although all the previously listed gifts would have been teachers, Paul denotes a group of people in the church who specialized in teaching. This gift is an anointed believer whom Christ instructs in truth to help other believers and non-believers understand the moral implication of truth about their everyday lives. Since the

⁵⁵ F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 213.

⁵⁶ Clinton E. Arnold, *Ephesians*, 249.

⁵⁷ Marcus Barth, *Ephesians*, 439.

New Testament was not yet written, teachers based their instruction and exhortation on the Old Testament, the oral tradition of Jesus, and confessional and ethical traditions passed on by the early church.⁵⁸

The Function of the Gifts

Having described the gifted people to the church, Paul states their purpose is to equip or prepare the saints for ministry work, for building up the Body of Christ (Eph 4:12). There has been much debate on interpreting the relationship between the three prepositional phrases in this verse. One view that afflicts modern churches is the substantial clergy/laity distinction. This view, expressed in the KJV Bible and held by Roman Catholic scholars, is that all three prepositional phrases coordinate and describe the ministry responsibility of the five gifted leaders.⁵⁹ The problem with this interpretation is that the three prepositions are not the same, and no conjunction indicates they are parallel. Hoehner notes that making this distinction between clergy and laity goes against promoting unity in the Body of Christ.⁶⁰

The alternative view gives purposes to the main verb, with each preposition depending on the next and commas being omitted. The progression indicates that Jesus gifted people for the immediate purpose of preparing all the saints for the work of the ministry, which in turn has the final goal of building up the Body of Christ. This

⁵⁸ Clinton E. Arnold, *Ephesians*, 250.

⁵⁹ Clinton E. Arnold, *Ephesians*, 251.

⁶⁰ Harold W. Hoehner, *Ephesians*, 395.

implication eliminates the distinction between clergy and laity.⁶¹ In other words, the job of the gifted persons in verse 11 is to equip, prepare, and train believers to learn to function in their ministries. This preparation is how the church will be built up.

The Goal of the Christian Ministry

Having defined the various gifts and described how these should build up the Body of Christ, Paul now presents the final goal of the church. Foulkes proposes that Paul indicates the anticipated outcome and purpose of Christ imparting gifts to His church to edify the entire Body of Christ.⁶² Paul uses the conjunction “until” to mean both a temporal end and the goal that believers should strive towards and that they will attain. Paul explains that the gifts were given to bring about a three-fold objective. He uses the same preposition to begin each phrase, further expressing this heavenly call. The first is the unity of faith and knowledge of the Son of God. The second is to create mature believers. The last is that this maturing will result in a stature that corresponds to that of Christ.⁶³ Although there are three phases, Paul implies they are part of one goal. Again, he was pointing to unity as the overarching theme of the letter to the Ephesians.

Growth in the Knowledge of Christ

The first aspect is to achieve the unity of faith and knowledge of the Son of God (Eph 4:13a). As in Ephesians 4:5, “faith” is that which is believed. The view of faith as a

⁶¹ Harold W. Hoehner, *Ephesians*, 396.

⁶² Francis Foulkes, *Ephesians: An Introduction and Commentary*, vol. 10, *Tyndale New Testament Commentaries* (Downers Grove, IL: InterVarsity Press, 1989), 127.

⁶³ Douglas Mangum, ed. *Lexham Context Commentary: New Testament*, (Bellingham, WA: Lexham Press 2020), chap. Ephesians.

goal and the stress that there is “one faith” (4:5) implies that not all readers completely understood all the core convictions of faith. There were many new Christians in the communities in Asia Minor. Paul wanted people from different backgrounds of error and ignorance to come into a growing understanding of the ‘one hope,’ and increasing dependence on the ‘one Lord’ and to develop an appreciation of the ‘one body.’⁶⁴ The goal must be unity of faith.

Although Paul never referenced Jesus as “Son of God” in any of the other Prison Epistles, perhaps here he wanted to stress the knowledge that Jesus was risen, had ascended to heaven, was seated at the right hand of God, and functioning as the “head” and Lord. Regularly, when Paul speaks of the relationship of Jesus to His church and His purpose, he uses the title ‘Christ.’ But, when he describes Him as the object of faith and knowledge, he speaks of Jesus in His unique position as ‘the Son of God.’⁶⁵ Paul wants the readers to understand Jesus, His work, and its relevance for their lives. This passage emphasizes that there is one unified and proper understanding of Christ and the core elements of the faith. Arnold believes the role of gifted leaders is to help impart the correct knowledge, which is crucial to the unity and growth of the church.⁶⁶

The second aspect is to create a mature corporate body. Paul wants the church as a unified body to grow to maturity. There has been extensive research on what constitutes maturity in various intellectual, social, and spiritual areas. Knowledge is a part of maturity, but there is more to maturity than knowledge. Liefeld infers that one crucial

⁶⁴ Francis Foulkes, *Ephesians*, 127.

⁶⁵ Francis Foulkes, *Ephesians*, 128.

⁶⁶ Clinton E. Arnold, *Ephesians*, 253.

aspect of maturity is relating well to others and supporting one another.⁶⁷ Ephesians 4:13 combines maturity and knowledge with unity to explain what it means for the Body of Christ to be built up. Paul wants the church to become more like Christ in all his completeness. Paul expresses that he wants the church to become a perfect man (KJV, NKJV), translated as “a mature corporate body.” Conceivably, Paul uses “man” to indicate the church contrasts with “infants” in the following verse. At the onset of this letter, Paul stated that God chose us in Christ “to be holy and blameless before him” (Eph 1:4). Here, he reiterates the same goal: for believers to be on the path of spiritual maturity. God wants the church to become like Him in blamelessness, holiness, and perfection. It is the responsibility of the gifted leaders of the church to do all they can to facilitate this growth and maturity.⁶⁸

The third aspect is that this maturing will result in a stature that corresponds to that of Christ. Paul wants the church to attain Christ and all His fullness. In Ephesians 1:23, Paul has already referred to Christ as the fullness. Here, he points to Christ and all His fullness as the perfect standard that all believers may attain. For this growth to occur, the believer must receive from Christ all that is necessary for growth. Including the spiritual giftings and every provision He imparts to the body to facilitate its development. Paul wants all believers to grow to reflect the virtues and likeness of Christ. The gifted leaders should follow the example of Paul. He compared his pain over their faithlessness to the pain of childbirth (Gal 4:19). Paul affirms that Christ gives gifted leaders to the

⁶⁷ Walter L. Liefeld, *Ephesians*, vol. 10, *Ephesians 4:12-16*, (Downers Grove, IL: InterVarsity Press, 1997), 108.

⁶⁸ Clinton E. Arnold, *Ephesians*, 253.

church to help all members achieve a high spiritual growth level through a unified set of convictions, full maturity, and complete Christlikeness.⁶⁹ Anders informs us that:

Diverse gifts create and build up one body in unity. This unity is in faith and knowledge of Christ. Christ does not try to build up superstars in his Kingdom with superior faith or superior knowledge. He tries to build up a church unified in its faith and knowledge; each member being built up to maturity. All are to reach the fullness of Christ. The church's goal is that each member and thus the entire church will show to the world all the attributes and qualities of Christ. Then the church will truly be the one Body of Christ.⁷⁰

Avoidance of Dangerous and Deceitful Teaching

Ephesians 4:14 interrupts the peaceful tone of the letter with a strong polemic outburst against opponents of Paul and distorters of the Gospel. Paul explains the result of the spiritually gifted leaders helping the saints achieve the three goals. The result is that believers will no longer be like children, easily manipulated and confused, jumping from one opinion or belief to the next (cf. 1 Cor 15:58; Gal 5:1; Phil 1:27-30; 2 Thes 2:15-17). The phrase ‘no longer’ does not refer to the pre-conversion period of the reader but rather to the period after conversion and before this letter. Before conversion, believers had not been immature children but dead in sin and under the power of Satan.⁷¹ Paul describes their Christian condition as immature, not sinful. He does not use ‘children’ to express innocence but immaturity.⁷² Paul conveys that ‘children’ tend to be vulnerable, unstable, and easily deceived rather than the knowledgeable, mature man mentioned in Ephesians 4:13. The readers are born again and not yet spiritually mature. To avoid

⁶⁹ Clinton E. Arnold, *Ephesians*, 266.

⁷⁰ Max Anders, *Galatians—Colossians*, vol. 8, *Holman New Testament Commentary* (Nashville, TN: Broadman & Holman Publishers, 1999), 152.

⁷¹ Ernest Best, *A Critical and Exegetical Commentary on Ephesians: International Critical Commentary* (Edinburgh, UK: T&T Clark International, 1998), 404.

⁷² Markus Barth. *Ephesians*, 441.

childlike behavior, the church must mature into the unity of faith and knowledge of Christ.⁷³ Paul is warning against being stunted in growth and maturity.

Then Paul changes his metaphor, introducing the sea and its storms."Men acquainted with the sea know even better the deadly power of wind and waves; they are all the more grateful for the presence of a possible savior or means of salvation."⁷⁴ The winds are those false teachings that try to drive believers off course. Those false teachings were not necessarily blowing from false philosophies and theologies outside the church. Believers were under continual pressure from other Christians regarding true teaching within the church, each teacher claiming what he said was true.⁷⁵ Early Bible scholars had formulated true teaching by this letter to the Ephesians. However, Paul was always sure of what was true in his mind. Teaching that was false or employed trickery was a continuous threat to unity. Paul views those practices as the craftiness and cunning strategies the serpent used to deceive Eve.

Maturity is necessary because it leads to stability. Without the firmness that comes from growth inspired by gifted leaders and various Christian community members, believers are as susceptible as a boat drifting on the stormy and turbulent sea.⁷⁶ They are at the mercy of the waves and wind that can carry them off course. Conversely, if the believers are mature, they will stay on course by not consenting to false teaching.

⁷³ Max Anders, *Galatians–Colossians*. Vol. 8. *Holman New Testament Commentary* (Nashville, TN: Broadman & Holman Publishers, 1999), 153.

⁷⁴ Markus Barth. *Ephesians*, 442.

⁷⁵ Ernest Best, *A Critical and Exegetical Commentary on Ephesians*, 405.

⁷⁶ Clinton E. Arnold, *Ephesians*, 267.

Development of Maturity in Christ

Ephesians 4:15-16 is devoted to ethical instruction, suggesting that the false teachings were perhaps about behaviors. Earnest Best notes that,

More churches have been broken up or debilitated through the lack of loving and honest conduct than by heretical teaching in the strict sense of doctrinal teaching. When things go wrong theologians tend to look for a failure in orthodoxy rather than orthopraxis.⁷⁷

In contrast to the instability and immaturity to which false teaching leads, Paul wants the believers to reach a maturity that comes with complete knowledge of Christ while confessing the truth in love. The participle “confessing the truth” has often been translated to “speaking the truth”; however, some interpreters have suggested that the idea present in the participle is more than just speaking but extends to practicing, living, and following the truth.⁷⁸ Nonetheless, upon further examination, it can be inferred that Paul clearly emphasizes speaking or confessing the truth. The truth is the Gospel. Therefore, Paul urges the believers to speak and proclaim the Gospel to one another and stand firm against the corruptions tempting them to deviate from it.

Paul is aware that some Christians tend to hold truth and defend it in non-loving ways. Thus, he expresses that confessing should be done “in love.” False teachers show no love nor care for the members. The truth revealed by God is denied where there is no love. Instead of being pushed by schemes of false teachers, Paul explains that maturing believers should stay rooted in the truth. Mature believers search for truth as a united, loving, caring body whose head is Christ, and Christ is truth.⁷⁹

⁷⁷ Ernest Best, *A Critical and Exegetical Commentary on Ephesians*, 405.

⁷⁸ Clinton E. Arnold, *Ephesians*, 268.

⁷⁹ Max Anders, *Galatians–Colossians*, 153.

When believers speak the Gospel to one another in love, it builds up the body. In Ephesians 4:16, Paul uses body imagery to illustrate the concept of growth.⁸⁰ This verse concludes the lengthy sentence, which began at Ephesians 4:11. The church is to grow in love from Christ, and Christ is head. Growth is what Paul is emphasizing in Ephesians 4:11-16. He suggests that each limb lives in contact with the head, not by its connection with other limbs. Each joint must have contact with the head to grow, thrive, and work,⁸¹ thereby making the head the point of contact for unity and harmony of the whole body.

Conclusion

Ephesians 4:11-16 focuses on how gifted leaders equip the Body of Christ for mutual ministry. The vision of Paul is that this new society of believers displays charity, unity, diversity, and growing maturity. These are the characteristics of “a life worthy” of the “calling” God has called us to and that the Apostle Paul begs us to lead (Eph 4:1).⁸² Clinton Arnolds states,

Knowing the resurrected and ascended Son of God, experiencing His bestowal of grace, looking to Him as the goal or example, following His leadership, and receiving His support are all essential to the proper growth and development of the community of believers.⁸³

Every believer has a proportional contribution to offer toward the growth of the whole Body of Christ. This growth is of quality, not quantity, and maturity rather than numbers.

⁸⁰ Grant R. Osborne, *Ephesians: Verse by Verse*, (Bellingham, WA: Lexham Press, 2017), 134.

⁸¹ Handley Moule, *Ephesian Studies: Expository Readings on the Epistle of Saint Paul to the Ephesians*, (New York, NY: WORDsearch, 1900), 205.

⁸² John R. W. Stott, “God’s New Society: The Message of Ephesians,” *The Bible Speaks Today*, (Downers Grove, IL: InterVarsity Press, 1979), 172.

⁸³ Clinton E. Arnold, *Ephesians*, 273.

Though individual members have a part to play, the growth does not come from the inner power of the individual members but from the power of Christ through His chosen anointed gifted leaders. This growth is not in knowledge but in love for one another, which has its source as Christ. The love of Christ is what should compel believers to function in unity; however, unity does not mean uniformity.

God expects all ministry gifts to function in His Body. Paul lists five unique gifts (apostles, prophets, evangelists, pastors, and teachers) and explains how their ministry functions in the church. They should function in unity and love. Additionally, each gift is commissioned to equip and prepare other believers to minister to one another in love. Although Paul does not stipulate how the preparation is to occur, he stresses that it is the responsibility of these gifted leaders. The gifted leaders should build a dependable foundation for future leaders while developing, equipping, and preparing emerging leaders to do the work of the ministry.

Prophets, along with apostles, are the biblical foundation of the church. The church will be healthier with all five-fold ministry gifts functioning together. Although pastors and prophets have the most difficulty relating to each other, pastors need prophets, and prophets need pastors. In addition, prophets often help take the local church to another level of experiencing the power of God that pastors desire for their members.

So why do pastors and prophets have difficulty relating to each other as Christ intended? One reason is that there are no well-developed protocols for how prophets should connect to other ministry gifts. Defining principles and protocols and implementing prophetic training can improve the relationship between pastor and prophet, which is essential for the five-fold ministry gifts to function in the church. Ephesians

4:11-16 masterfully lays out how restoring the church to actively using the five-fold ministry gifts to energetically raise leaders to fulfill the biblical mandate of equipping believers for the work of the ministry is the key to a healthy, vibrant Body of Christ. The part of the proverb that says, “... it is the grass that is trampled” denotes those controversial leaders who affect bystanders (i.e., believers and nonbelievers). Love and unity of the people of God, especially gifted leaders, are of utmost importance.

The next chapter surveys two historical events regarding prophecy and prophets in relation to church leadership. A counterintuitive perusal of the Zwickau prophets juxtaposed to William Booth is examined to establish a foundation of how pastors and prophets should or should not behave. The purpose of this chapter is to ground the affirmation that prophets are needed as active participants in the governing offices of the church. Extreme behavior is all too common among prophets. Prophets often come with dramatic flair and gaudiness, which brings criticism and charges of arrogance. This type of behavior makes pastoring prophetic people very challenging.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

Are prophets needed in the church today? Some scholars believe that prophets are not needed since Christians today live in the dispensation of grace. Additionally, others think that if the purpose of a prophet was to reveal the truth from God, and since the canon of Scripture is complete, God is not giving new revelation to so-called prophets today.¹ Some scholars argue that God has spoken through His Word, and the Christian's job is to "contend for the faith that was once entrusted to the saints" (Jude 1:3). B. B. Warfield stated,

Because Christ is all in all, and all revelation and redemption alike are summed up in Him, it would be inconceivable that either revelation or its accompanying signs should continue after the completion of that great revelation with its accrediting works...²

The truth of the Bible should not be compromised, twisted, or manipulated. People are often confused and lose sight of the only way to eternal life when the truths of Scripture are twisted. Thus, there is no need to seek further revelations from God.

¹ John F. MacArthur, *Strange Fire: The Danger of Offending the Holy Spirit with Counterfeit Worship* (Nashville, TN: Thomas Nelson, 2013), pt. 2, chap. 6, Kindle.

² Benjamin Breckinridge Warfield, *Counterfeit Miracles* (Thomas Smyth Lectures, Columbia Theological Seminary, Decatur, GA, 1917–1918, New York, NY: C. Scribner's, 1918), 28.

Conversely, some scholars believe prophets are needed now more than at any other time in history. God still reveals the truth to prophets in a supernatural way and enables them to deliver that message to others while pointing them back to Scripture. Cooke infers that the prophetic ministry should “echo Scripture, will drive us to the feet of Jesus, while not usurping our will or forcing us to unsound judgments or actions.”³ Prophets should always seek the answer that helps increase understanding of Scripture for the believer while releasing them from hindrances and bondage.

There are two extremes of thought regarding prophecy and prophets in the church; both are wrong. One extreme rejects prophecy altogether and deems the Bible as the sole means of revelation today.⁴ The other extreme accepts all prophecy without judging or weighing it.⁵ Often, these so-called prophets bully pastors into accepting revelation without explanation, and judging is viewed as an insult to their integrity. True prophets should not pull rank on local church leaders. Instead, the five-fold ministry should operate under a team concept designed to safeguard the congregation.⁶

Pastor and prophet are joined together in the mind of God. The Bible tells us that the church was “built on the foundation of apostles and prophets, Christ Jesus Himself being the cornerstone” (Eph 2:20). In Ephesians 4, the five-fold ministry gifts are put together as the foundational gifts of the church. Although many arguments have been made for the cessation of prophecy and prophetic gifts, counterarguments have validated

³ Graham Cooke, *Developing Your Prophetic Gifting* (Tonbridge, Kent TN11 9XT, UK: Sovereign World Ltd, 1994), 17.

⁴ Graham Cooke, *Developing Your Prophetic Gifting*, 143.

⁵ Graham Cooke, *Developing Your Prophetic Gifting*, 143.

⁶ Graham Cooke, *Developing Your Prophetic Gifting* 144.

historically or theologically that prophets are still needed today. Additionally, all credible prophetic ministries should understand and co-operate with the pastoral role.

For centuries pastors and prophets have struggled to serve together in the church. The gift and office of the prophet have been challenging for pastors to accept as a part of the biblical governing leadership of the church. Some pastors believe prophets are strange, and the protocol governing the prophetic ministry is ambiguous. Still, others sweep the mess prophets make under the rug because they know confronting them may be more trouble than the situation is worth. Before the canon for Scripture was complete, God used prophets to maintain order and teach correct doctrine. After the canon was complete, prophets and prophecy became more of a problem than a help. Hence, the church reengineered its structure to function without the prophet, leading some scholars to believe the office of the prophet died out and is unnecessary in the church today. Cooke believes the prophet is responsible for establishing the right kind of relationship with the local church.⁷

Many people claim to be modern-day prophets. Their abuse of the prophetic gift has led many pastors and church leaders to withhold them from leadership positions. The personal power that some prophets have over people is often too hard for people to resist. Many have confused monetary gain with maturity, charisma with character, and performance with power. They prophesy about things to come that are outside the Bible. As a result, many pastors see them as wolves in sheep's clothing.

Prophets are foundational to the church. God never intended for believers to contend alone with the problems of humanity. He did not intend for believers to be

⁷ Graham Cooke, *Developing Your Prophetic Gifting*, 144.

exposed to the influence of Satan without divine assistance and direction. Therefore, God appointed and anointed faithful and spiritually talented men and women as prophets. He assigned them to times and circumstances that would be most beneficial to the kingdom of God and humanity. The necessity for prophets who speak truth to a sinful culture remains great today. Prophets commission people for the edification of the church, work of the ministry, and the upbuilding of the body of Christ (Eph 4:12). Prophets receive and reveal messages from God.

Throughout the Old Testament, prophets were highly active; even then, they were not very popular. They were severely mistreated, tortured, and even killed for having steadfast faith in God. Today, the mental images and stereotypes of what prophets are supposed to be and how they are supposed to behave come mainly from the Old Testament. Many church leaders do not understand the differing roles of prophets under the Old Covenant as opposed to the New Covenant. This difference is between law and grace. Granted, moving into grace can be difficult with immature prophets; however, prophets will continue to be distressing if churches persist in evaluating apostles, evangelists, pastors, and teachers with grace while evaluating prophets under the law. This double standard will not work.

In the limited space of this chapter, a detailed examination of the benefits of prophets in each historical period of Christianity is not possible. Instead, a brief overview of the Zwickau prophets compared to William Booth will be presented. The Zwickau prophets will be analyzed as an antagonistic example of how prophets can upset the governing office of the church. These prophets professed to have a special message, direct revelations from the Holy Spirit, not Scripture, that gave them authority in

theological matters. Inversely, William Booth, a prophet to the poor, was an English Methodist preacher who founded the Salvation Army. Although he was thrown out of the Methodist Church for upsetting the pastors, Booth was an admirable example of how God can use a person to address the potential in people, not just their conditions. The Zwickau prophets prove why some governing church leaders do not accept prophets. In contrast, General Booth shows how prophets are still of great value today.

In the end, the point is to ground, historically, the affirmation that prophets are needed as active participants in the governing offices of the church. They not only speak to people of their time but to people throughout all time. Their voices echo through centuries as a testament to the will of God for His people.

Zwickau Prophets

The beginning of the sixteenth century was a time of turbulence and expectation. Enough light and spirit of freedom had been diffused among the common people that any movement to give reprieve to immoral and negligent clergy would be received negatively. The extortionate methods of raising money and the luxuries of the church aggravated the people. The people no longer looked to the clergy as friends and protectors but as a privileged class who wanted to keep them in bondage.⁸ When Martin Luther denounced indulgences and afterward kept on condemning the corruption and errors of the Roman Church, those influenced by him, and previous evangelical movements, felt that their

⁸ Albert Henry Newman, *A History of Anti-Pedobaptism: From the Rise of Pedobaptism to A. D. 1609* (Philadelphia, PA: American Baptist Publication Society, 1897), 64.

time of deliverance had come.⁹ The proclamation of Luther to emancipate from Rome and restore scriptural religion and morality was greatly accepted.¹⁰ However, Luther did not stop to consider how his bold enthusiasm for freedom from Rome would affect the state of the church and the minds of those who differed from him.

While Luther was still hidden at the Wartburg Castle,¹¹ revolutionary procedures at Zwickau and Wittenberg revealed that halfway restructuring measures would no longer satisfy the reformers. In 1520, Thomas Müntzer, a student like Luther of mystic literature, was called to Zwickau. He was active in the reform before Luther broke away from the papacy. Müntzer and Luther were on good terms until Müntzer opposed Erasmus Desiderius, the pastor of the principal church.¹² Müntzer maintained that the doctrine of Erasmus was not free from suspicion.¹³ Although Luther disagreed with the teachings of Erasmus, he did not like the severe attacks Müntzer made against him.

Müntzer gathered his following by propagating his socialistic and religious reform views in Zwickau. Nicholas Storch was at his side in the conflict with monks and clergy

⁹ Martin Luther was a German monk who changed Christianity when he nailed the 95 Theses to the Wittenberg Castle church door in 1517. His theses challenged the authority of the Catholic Church and sparked a split in Christianity known as the Protestant Reformation.

¹⁰ Albert Henry Newman, *A History of Anti-Pedobaptism: From the Rise of Pedobaptism to A. D. 1609*, 65.

¹¹ Concerned for his safety, as Martin Luther was leaving the Diet in Worms, Frederick, a powerful German prince, kidnapped Luther and hid him in the Wartburg Castle. Luther was missing ten months, leaving people to assume that the Catholics had caught and killed him for refusing to rescind his positions. While in hiding, he encouraged two of his mentees, Philip Melanchthon, and Andreas Bodenstein von Karlstadt, to take charge and gave them specific instructions on how to respond to developments in the reform movement.

¹² Thomas Müntzer's opposition to both Martin Luther and the Roman Catholic Church led to his open defiance of the medieval authority in central Germany. Müntzer had issues with Luther compromising with feudal authority and the leaders of the German Peasants' War of 1525. It is believed that Müntzer used the Zwickau Prophets for his revolutionary ends. Müntzer was captured after the Battle of Frankenhausen, tortured, and executed.

¹³ Albert Henry Newman, *A History of Anti-Pedobaptism*, 67.

striving for radical religious and social reform. Müntzer encouraged Storch to organize a separate church modeling the Bohemian churches. The riots started by the followers of Storch forced Müntzer to leave Zwickau in April 1521. By this time, Müntzer agreed with Storch that they received divine communication exalted above Scripture. Müntzer believed in the superiority of spiritual experience above the Bible. He thought people following the evangelical, orthodox view were ungodly and should be destroyed. Thus, he went to Prague as a prophet. In Prague, Müntzer proclaimed that the power of God was manifested to set up a new and holy church if they listened to his divine message. He threatened vengeance of God through a Turkish invasion if they did not.¹⁴ He believed in creating revolt through the power of the sword. Disagreeing with Müntzer, Luther believed in civil obedience and that Scripture, not the sword, should accomplish the truth of Christ.

Meanwhile, in Zwickau, Nicolas Hausmann, the successor of Müntzer, took steps to suppress the reformation activities. By December 1521, Storch and his followers were charged with rejecting infant baptism before municipal authorities. All except Storch and Foster, a Storch disciple, were brought before the authorities to admit that infant baptism was used by faith.¹⁵ Storch was required to appear later but did not comply with the summons. Instead, confident in the correctness of his views, Storch and Marcus Stübner, one of his followers and a former student of Wittenberg, left for Wittenberg in the hope of gaining strong support for their cause from the professors at the university.

¹⁴ Albert Henry Newman, *A History of Anti-Pedobaptism*, 67.

¹⁵ Albert Henry Newman, *A History of Anti-Pedobaptism*, 71.

The Zwickau prophets, influenced by Müntzer, was the name given to three men of the Radical Reformation¹⁶: Nicholas Storch, Thomas Drechsel, and Marcus Stübner. Around Christmas 1521, these prophets came to Wittenberg professing direct revelations from the Holy Spirit, not Scripture, as their authority in theological matters.¹⁷ Additionally, they believed the bread and wine of the Eucharist were only symbolic and did not contain the presence of Jesus.¹⁸ These prophets appealed to the textile workers to start a church where members would be filled with the Spirit. They would receive revelation from God through the Spirit while emphasizing that God would destroy the unrighteous.¹⁹ The Zwickau prophets exerted substantial influence over the lay workers in Wittenberg and started a revolt in the hope of separating from the Protestant and Catholic state churches.

Andreas Bodenstein von Karlstadt, a student of Luther, approved the theology of the Zwickau prophets. Phillip Melanchthon, another Lutheran student, was uncertain and wrote to Luther for instruction. According to Newman, in his letter, Melanchthon informed Luther that these prophets from Zwickau were proclaiming that “they had been sent to teach by the unmistakable voice of God, that they see the future, and that they were prophets and apostles.”²⁰ Melanchthon asserted that he felt they had “certain

¹⁶ The Radical Reformation represented a response to the corruption both in the Catholic Church and the Protestant movement. Martin Luther was believed to be the main influencer because his writing spread the message about the corruption.

¹⁷ Harold S. Bender, "Zwickau Prophets." *Global Anabaptist Mennonite Encyclopedia Online*, 1959, https://gameo.org/index.php?title=Zwickau_Prophets&oldid=143771.

¹⁸ Rob Sorensen, "Conflict and Reform." *Martin Luther and the German Reformation*, 50.

¹⁹ Harold S. Bender, "Zwickau Prophets." *Global Anabaptist Mennonite Encyclopedia Online*, 1959, https://gameo.org/index.php?title=Zwickau_Prophets&oldid=143771.

²⁰ Albert Henry Newman, *A History of Anti-Pedobaptism*, 72.

spirits” in them, but he did not know if they were “good or evil.”²¹ Luther instructed “...Melanchthon to treat the claims of these special revelations from the Zwickau prophets with skepticism. He reasserted that it was the Bible alone, and not private revelations, that revealed the plan of God for salvation.”²² Luther insisted that Melanchthon require these prophets to furnish a sign by which they could unmistakably be recognized as prophets of God.

Additionally, Luther was upset by the attack of the Zwickau prophets on the effectiveness of the sacraments. Luther criticized the Catholic doctrine of transubstantiation.²³ Still, he never rejected the idea that Christ was truly present in the sacraments and that the sacraments had a real effect when accompanied by faith. The commitment of Luther to justification by faith alone and his defiance of the church had unleashed forces that would ultimately prove impossible for him to control. Rob Sorensen writes, “many of his supporters would take his ideas further than he was comfortable. The decade between 1521 and 1530 was a time of conflict over how to establish a truly reformed church.”²⁴

Karlstadt, following a conflict with Luther, switched his allegiance to the Reformed group. He thought that the teaching of Luther was too moderate. Karlstadt claimed that priestly vestments, altar furnishings, and crucifixes distracted from a direct

²¹ Albert Henry Newman, *A History of Anti-Pedobaptism*, 72.

²² Rob Sorensen, “Conflict and Reform.” *Martin Luther and the German Reformation*, 49.

²³ According to Catholic teaching, transubstantiation is the miraculous change of the whole substance of bread into the substance of the Body of Christ and the whole substance of wine into the substance of the Blood of Christ.

²⁴ Rob Sorensen, “Conflict and Reform.” *Martin Luther and the German Reformation* (London, UK; New York, NY, USA: Anthem Press, 2016): 45, www.jstor.org/stable/j.ctt1dfntn4, 8.

relationship with Christ.²⁵ He took his stand on the Scripture: “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth (Exod 20:4).” Karlstadt also challenged the real presence of Christ in the Eucharist.

These radical teachings of Karlstadt and the Zwickau prophets came to execution among the townspeople. Rioters broke into the town church and destroyed the furniture, statues, and paintings.²⁶ The sudden and aggressive changes of Karlstadt took the people by surprise, and many were wounded by his claims that their religious practices were sinful.

Elector Frederick the Wise was furious with these disturbances and called Luther to return to Wittenberg, hoping his charismatic presence would restore the peace. Luther began to preach sermons against Karlstadt and the Zwickau prophets, which immediately calmed the townspeople. He ridiculed their extravagant claims and demanded a miraculous sign of their divine commission. The revelations from the Holy Spirit of the Zwickau prophets were recognized as fanaticism, and they were almost executed. Instead, they were forced out of town. Karlstadt soon left Wittenberg as well.

There is no evidence that Storch returned to Zwickau after his interrogation with Luther. The radical movement in Zwickau declined after Müntzer and Storch left. Luther visited Zwickau in April 1522 and preached four powerful sermons against religious radicalism and fanaticism.²⁷ According to Luther, Storch was far more pronounced in his

²⁵ Albert Henry Newman, *A History of Anti-Pedobaptism*, 72.

²⁶ Rob Sorensen, “Conflict and Reform.” *Martin Luther and the German Reformation*, 50.

²⁷ Albert Henry Newman, *A History of Anti-Pedobaptism*, 74.

radicalism than Stübner and Müntzer.²⁸ Storch continued his claim to be a prophet of God; however, many accused him of practicing “black art” in league with Satan.²⁹ “He is said to have prophesied that within four years, he himself, as being divinely commissioned thereunto, would assume dominion and that the saints everywhere should reign in righteousness.”³⁰ Storch died in a hospital in Munich in 1525.³¹

The Zwickau prophets are a stark example of why pastors and church leaders have a challenging time accepting prophets as part of the leadership of the church. The disturbances they caused in Wittenberg illustrate what happens when immature and false prophets rebel against their leader. As a result, Luther had to reclaim leadership of the reform movement in Wittenberg and restore order.

William Booth

Conversely, William Booth was an English Methodist preacher who, along with his wife, Catherine Booth, founded the Salvation Army. Booth was known as a prophet to the poor. He had the determination to help those who needed God the most. Hearing the voice of God, Booth made taking care of the poor and oppressed his life calling. He simply believed that eternal punishment was the fate of the unsaved. Booth wanted to see an organization that made salvation its ultimate goal. He did not want anyone, including the poor and wretched, to be lost.

²⁸ Albert Henry Newman, *A History of Anti-Pedobaptism*, 75.

²⁹ Albert Henry Newman, *A History of Anti-Pedobaptism*, 75.

³⁰ Albert Henry Newman, *A History of Anti-Pedobaptism*, 75.

³¹ Albert Henry Newman, *A History of Anti-Pedobaptism*, 75.

As a revivalist and champion of social reform, Booth believed he was called to preach the words of life in the east end of London. In the preface of his book *In Darkest England*, he says:

When but a mere child the degradation and helpless misery of the poor Stockingers of my native town, wandering gaunt and hunger-stricken through the streets droning out their melancholy ditties, crowding the Union or toiling like galley slaves on relief works for a bare subsistence kindled in my heart yearnings to help the poor which have continued to this day and which have had a powerful influence on my whole life.³²

Booth desired that the poor infidel world would be made to see all of God that is possible so that it may believe in tongues, healings, and miracles.³³

William Booth was born in Nottingham, England, on April 10, 1829. He was the son of a speculative builder. His father was determined that Booth should be a gentleman, so he sent him to Biddulph School.³⁴ Even as a child, Booth realized something lacking in his life. He recalled that his first religious impressions came from a Methodist shoemaker named Gregory, his cousin. Gregory told William, “Religion is something that comes to you from the outside of you.”³⁵ This statement was the beginning of the revolution in the personality of Booth.

³² William Booth, *In Darkest England, and the Way Out* (Champaign, IL: Project Gutenberg, 1996), 19.

³³ Frank H. Billman, *The Supernatural Thread in Methodism: Signs and Wonders Among Methodist Then and Now*, Rev. ed. (Monee, IL: Frank Billman, 2021), 158.

³⁴ Harold Begbie, *The Life of General William Booth: The Founder of the Salvation Army* (New York, NY: Macmillan, 1920), 60.

³⁵ Harold Begbie, *The Life of General William Booth: The Founder of the Salvation Army*, 60.

At age thirteen, Booth was forced to become an apprentice to a pawnbroker after his father lost all the family money³⁶. Booth had been trained to be a gentleman, and his sisters adored him; however, Booth was told that he must go and work for a living as a pawnbroker in the poorest part of Nottingham.³⁷ As a result, Booth became deeply acquainted with the misery of other people. Although his parents tried to hide their poverty from their neighbors, he learned that many other people in his community were also fighting against poverty. Later that same year, his father died, leaving Booth, his mother, and his sisters to struggle with poverty.³⁸

In his teens, he was already interested in social reform and wanted to relieve the suffering of the poor. In 1844, at age fifteen, he left the Church of England and started attending Wesley Chapel.³⁹ With no words to describe his feeling, one night, while attending a Bible study meeting led by Henry Carey, Booth had a spiritual encounter that led to his conversion and later becoming a revivalist preacher.⁴⁰ Booth decided that he would change the whole character of his life and divert all the energy of his soul into the new channel. Booth said, “I wanted, in place of the life of self-indulgence to which I was yielding myself, a happy conscious sense that I was pleasing God, living right, and spending all my powers to get others into such a life.”⁴¹

³⁶ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation* (YWMN Publishing, Seattle WA, 2002), Loc 159, Kindle ed

³⁷ Harold Begbie, *The Life of General William Booth: The Founder of the Salvation Army*, 41.

³⁸ Harold Begbie, *The Life of General William Booth: The Founder of the Salvation Army*, 67.

³⁹ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 202, Kindle Ed.

⁴⁰ George Scott Railton, *The Authoritative Life of General William Booth: Founder of the Salvation Army*, (New York NY: Hodder & Stoughton, 1912), 10.

⁴¹ Harold Begbie, *The Life of General William Booth: The Founder of the Salvation Army*, 75.

Following the conversion of Booth, James Caughey, a Spirit-filled American evangelist, visited Nottingham and preached on sanctification. The message from Caughey made a great impression on Booth and kindled a desire in him for soul-winning. Though it did nothing to associate religion with humanitarian idealism or create social conscientiousness, the visit of Caughey revived Wesleyan Methodism and created some sense of greatness in the troubled manufacturing town of Nottingham.⁴²

One winter day in 1846, when he was seventeen years old, Booth lay sick in bed, contemplating his commitment to giving his whole life to God.⁴³ He had no idea what to do to make any difference in the world. Booth was not trained to be a pastor, nor did he like studying. He did not have money to give to the poor people who visited the pawnshop daily.⁴⁴ As Booth was beginning to despair, Bill Sansom came to visit and asked if he would like to join the boys from the Bible class and start preaching to the poorest parts of the city.⁴⁵ The opportunity Booth was looking for to make a difference just presented itself. Sansom, Booth, and others from their Bible class called themselves “The Mission.”⁴⁶ They marched in the slums of Nottingham and shared the gospel.

Near the end of the year, Booth spoke at one of the meetings held in the cottage of a widow on Kid Street.⁴⁷ Booth was nervous as he stood to preach; he surveyed the room

⁴² Harold Begbie, *The Life of General William Booth: The Founder of the Salvation Army*, 85.

⁴³ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 231, Kindle Ed.

⁴⁴ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 231, Kindle Ed.

⁴⁵ George Scott Railton, *The Authoritative Life of General William Booth: Founder of the Salvation Army*, 38.

⁴⁶ Harold Begbie, *The Life of General William Booth: The Founder of the Salvation Army*, 63.

⁴⁷ Harold Begbie, *The Life of General William Booth: The Founder of the Salvation Army*, 64.

filled with the people who came to hear him and cautioned the people not to get discouraged when things did not go as planned.⁴⁸ Instead, he encouraged them to keep going in their Christian life. As the meeting ended, Booth noticed that Sansom was not there. Upon further inquiry, Booth was informed that Sansom was seriously ill. After visiting Sansom, Booth prayed for him every night for three months, but he never recovered. Following the death of Sansom, the other boys in The Mission began looking to Booth for direction and leadership.⁴⁹

Booth and The Mission continued to preach in the slums. They led many people to Christ. This presented Booth with a problem that he had never anticipated. The Mission did not know what to do with all the new converts. These people were poor and did not know anything about living a Christian life. Booth tried to encourage them to go to the local church, but the new converts knew they would not be accepted in the Broad Street Chapel.

One Sunday, Booth finally convinced the new converts to attend church.⁵⁰ Booth watched as the people focused on the worn people filing into the church and entering the chapel. Their clothes were ragged, dirty, and torn, and a pungent odor followed the group. Booth thought that the people would welcome the new converts with open arms but later discovered that the pastor and deacons were angry with Booth for bringing them in through the front doors of the church. The pastor informed Booth they could come to

⁴⁸ Harold Begbie, *The Life of General William Booth: The Founder of the Salvation Army*, Loc 246, Kindle Ed.

⁴⁹ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 274, Kindle Ed.

⁵⁰ Harold Begbie, *The Life of General William Booth: The Founder of the Salvation Army*, 95.

church if they entered the back door and sat behind the curtain.⁵¹ The pastor also advised Booth that the congregation paid the preacher and the bills. Finally, he warned Booth that if the congregation left because he brought poor, smelly new converts, there would be no church for them to attend.⁵²

The pastor admonished Booth to be content with leaving these new converts in their surroundings and preaching to them in the cottage meetings. After looking into the faces of the deacons and the pastor, Booth apologized for them being troubled by new converts.⁵³ He told them they would not be returning because the new converts were right about the church members not accepting them, and he was wrong. As Booth had feared, the Methodist Church of his day was becoming too “respectable.”⁵⁴ Leaving that meeting, Booth knew he had to find a way to break down the barriers between the new converts and the rest of society. He had to find a way to reach the poor and help them get out of poverty.

Booth worked long hours at the pawnshop for six years. Though he often worked late, he would hurry to prayer meetings afterward. In addition, he would visit the sick and terminally ill. Booth continued to preach late at night in the streets of Nottingham. He longed to be a full-time preacher but could not afford to leave his job. Finally, leaders in

⁵¹ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 320.

⁵² Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 330.

⁵³ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 331

⁵⁴ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 332

the Methodist church noticed his enthusiasm for preaching and made him an official lay preacher.⁵⁵ Thus, Booth was recognized but not paid as a preacher in the church.

After being in London for a year, Booth applied to be a full-time preacher. During his interview, he made a passionate plea to work among the poorest people in London. Booth wanted to work with the people who had never been to church but needed to hear that there was a way out of their poverty. Unfortunately, the Methodist board rejected his application because he did not show enough interest in the intellectual aspects of Christianity.⁵⁶ Booth was frustrated and searched for other ways to become a full-time preacher.

One Sunday after Booth had preached at Walworth Road Chapel, Edward Rabbits asked him to come to his house for tea to discuss an important matter. Rabbits informed Booth that he must leave the pawnbroking business and preach full-time.⁵⁷ After further discussion on how Booth would live, it was concluded that Rabbits would pay Booth twenty shillings a week for the first three months so he could devote himself wholly to preaching the gospel.⁵⁸

On April 10, 1852, Booth, now age twenty-three, quit working as a pawnbroker and became a full-time preacher.⁵⁹ On his birthday, Good Friday, as he visited his sister,

⁵⁵Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 394.

⁵⁶Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 406.

⁵⁷George Scott Railton, *The Authoritative Life of General William Booth: Founder of the Salvation Army*, 30.

⁵⁸George Scott Railton, *The Authoritative Life of General William Booth: Founder of the Salvation Army*, 30.

⁵⁹Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc. 442.

he saw Rabbits who asked Booth to join him for tea at Cooper Street School. Rabbits wanted to introduce Booth to some very influential people who would be helpful to him in the future. Little did he know that one of the people would be Catherine Mumford, his future wife. Booth and Catherine spent much of the evening together talking, and then Booth accompanied her to her home. Booth was impressed with the ideas of Catherine and found himself thinking about her often. He concluded that Catherine would be his partner for life, and they were engaged a month later.⁶⁰

Their engagement created a dilemma for Booth as he had just quit his job to pursue preaching full-time. In addition, Rabbits only paid him twenty shillings a week, which was insufficient to ‘court’ a young woman. As a result, Booth and Catherine could not set a wedding date until he determined how to continue to preach and support a wife. Later in 1852, Booth was offered a position as pastor of the Spalding circuit, a group of small churches in Lincolnshire, one hundred miles north of London and a long way from Catherine.⁶¹ Unfortunately, he accepted the position since he was no longer receiving financial support from Rabbits because of a theological disagreement.

Booth and Catherine continued to correspond via letter for eighteen months until Booth asked Reverend Richard Poole to ride his circuit as a guest evangelist.⁶² The intellectual speaking ability of Poole inspired Booth to return to London to study theology. Booth began to attend a college associated with Methodists who called

⁶⁰ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc. 483.

⁶¹ George Scott Railton, *The Authoritative Life of General William Booth: Founder of the Salvation Army*, 32.

⁶² George Scott Railton, *The Authoritative Life of General William Booth: Founder of the Salvation Army*, 41.

themselves the New Connexion.⁶³ College was very difficult for Booth, but with the help of Catherine, he was able to complete his studies.

As a passionate preacher, Booth caught the attention of Dr. William Cooke, the principal of the college. The preaching of Booth encouraged the people, and many people were converted during his services. Cooke offered Booth a position as superintendent of the New Connexion London circuit; however, Booth did not feel he was ready for such a position and agreed to be the deputy superintendent.⁶⁴ Cooke accepted the compromise and offered to allow Booth and Catherine to marry. They were married on June 16, 1855, three years after their engagement.⁶⁵

Booth had his first vacation, a one-week honeymoon in Ryde, on the Isle of Wight, following their wedding. Catherine and William did not have an easy beginning to their marriage. Booth preferred to be home with his wife, but Catherine insisted that he put his work for God first from the day they met.⁶⁶ A series of evangelistic preaching services followed his honeymoon. Booth was able to return home as the birth of his son William Bramwell was approaching. The following year, Catherine gave birth to their second son, Ballington. During this time, the family did not have a home. Instead, they stayed with friends or in rented rooms.

As he continued to preach, Booth developed a system for dealing with new converts. First, the new converts were asked to meet with two deacons who escorted them

⁶³ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc. 497.

⁶⁴ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc. 512.

⁶⁵ Harold Begbie, *The Life of General William Booth: The Founder of the Salvation Army*, 88.

⁶⁶ Harold Begbie, *The Life of General William Booth: The Founder of the Salvation Army*, 88.

to one of the side rooms in the church. Next, they were asked their names and addresses and paired with someone in the congregation who promised to ensure the new convert received a Bible and came to church regularly. Booth felt it was essential to have this type of follow-up, reasoning there was no use saving a soul unless one ensured it was nurtured and fed.

After two years on the road preaching throughout Great Britain, Booth and Catherine finally settled in a house together just in time for baby three, Catherine, to be born. Booth was assigned to a small church in Yorkshire and then to Gateshead. Emma, their fourth child, was born in Gateshead.

Booth had plenty of work to do inside the church, but he longed to preach to the people that had never been to church. As Booth was about to announce the final hymn for service one Sunday, Catherine approached him on the pulpit and said she had something to say. Booth was astonished as Catherine understood that women did not preach in the pulpit. Catherine told the congregation that she had disobeyed God. She said that God had called her to preach the gospel from the pulpit, and she had made him a promise that she would obey him from then on.⁶⁷ As Booth overlooked the congregation, he noticed the people were weeping and asked Catherine to preach again that night. Catherine began to preach more in the pulpit, a contentious issue because women were not allowed to preach.

After faithfully serving the church in Gateshead for three years, the circuit was unwilling to release Booth for the evangelistic work he and Catherine longed to do. Finally, after much discussion and a discontented murmur during a Conference at

⁶⁷ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 442.

Liverpool, Catherine confirmed the resolution of Booth to refuse to continue his submission to religious form even one more year by calling out “Never!”⁶⁸ This pronouncement from Catherine marked a decisive point in the career of Booth. He decided to resign from New Connexion. The family returned to London to live with the parents of Catherine. Booth and Catherine became itinerant evangelists in Wales, Cornwall, and the Midlands.

As Booth continued his preaching career, more and more people were converted. According to Janet Benge and Geoff Benge, “During the eighteen weeks that Booth and Catherine conducted their services in Redruth and Camborne, at least 3,000 souls were saved.”⁶⁹ While they preached in Cornwall, more than 7,000 souls were saved.⁷⁰ Even though their congregations were growing, the Methodist leaders were not pleased with a transient pastor holding revivals in the churches and ordered the pastors to close their doors and pulpits to the Booths. Booth and Catherine were banned from preaching in Cornwall, despite 7,000 people being converted under their preaching. They returned to London, saddened that they were no longer welcome to preach in most churches.

They decided to continue preaching without the backing of the Methodists or anyone else. Since they could not preach in churches, the Booths rented a circus tent for their gatherings. All kinds of people came, and Booth soon saw the advantage of having meetings outside the established church. He told Catherine, “Godless surroundings attract

⁶⁸ George Scott Railton, *Authoritative Life of General William Booth* (New York, NY: George H. Doran Company, 1912), Loc 39, Kindle.

⁶⁹ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 605.

⁷⁰ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 605.

godless people.”⁷¹ Booth discovered that although the people listened to him as he preached, they paid more attention when one of their own testified. Each time one of their own would share their testimony, more and more people would attend the meetings and become converted.

Booth and Catherine preached for two years in venues around England and Wales. Eventually, Booth found himself back in London. As he walked the eight miles to the East End of London one Sunday, he noticed that the city was in an even worse state than he remembered. The houses were run-down, and forty to fifty people lived in one place.⁷² There was little or no running water, and the gutters were used as bathrooms. The city smelled like sewage. Every fifth store in the area was a gin shop serving liquor to anyone who could pay. They even had steps to the bars so that children, many younger than five years old, could step up and buy penny glasses of gin. It was not uncommon to see children suffering from alcoholism passed out in the streets. Such scenes shocked and saddened Booth. He longed to do something to help the people trapped in poverty. Little did he know that as he walked to the East End of London, he walked into his destiny: the East End Revival Society hired him to hold tent meetings. Booth walked back to his West End home, where he said to Catherine:

O Kate, I have found my destiny! These are the people for whose Salvation I have been longing all these years. As I passed the doors of the flaming gin-palaces tonight I seemed to hear a voice sounding in my ears, “Where can you go and find such heathen as these, and where is there so great a need for your labours?” And there and then in my soul, I offered myself and you and the children up to this

⁷¹ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, chap. 6, Kindle.

⁷² Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, chap. 6, Kindle.

work. Those people shall be our people, and they shall have our God for their God.⁷³

Booth said that was the night the Salvation Army was born.

There was opposition to his preaching, but Booth continued and did everything to draw attention to his meetings. When the crowd was small, he would gather his converts and march down to a pub. They would stand outside singing hymns until the people came out to see what was happening. They would then invite them to march back to the tent to hear Booth preach. The pub owners despised Booth and paid young boys to slash the tent and throw rotten fruit and garbage. None of this bothered Booth; he continued preaching.⁷⁴ The tent had been cut so many times that it was useless for keeping out the autumn cold. Finally, Booth convinced the East London Christian Mission to rent a building for him to use instead of the tent.⁷⁵

Booth encouraged everyone who was converted through his preaching to go to a nearby church, but the people of the slum would not go to any of them. They complained that they were not welcome. Booth knew they were telling the truth because of what had happened to him years earlier when he tried to introduce poor people in his congregation to church in Nottingham. More and more new converts kept returning to the revival meetings instead of attending an established church. So many people were coming back that the building they rented was too small; therefore, Booth rented a warehouse to hold

⁷³ George Scott Railton, *Authoritative Life of General William Booth* (George H. Doran Company, 2004), chap. 7, <https://www.gutenberg.org/files/13958/13958-h/13958-h.htm>.

⁷⁴ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 696.

⁷⁵ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 711.

his meetings. Booth had sixty loyal followers who helped him run the revival meetings and counsel the growing number of new converts in their new faith.

While the mission was rapidly growing, Booth was determined not to lose sight of the simple message of salvation and to offer a helping hand to the poor. The East London Christian mission established a soup kitchen in Whitechapel, which provided cheap and nutritious meals to more than two thousand men and women.⁷⁶ They offered reading rooms and other warm, comfortable places as an alternative to the pubs.

By 1876, Booth and the mission were recruiting an ever-growing number of converts. As a result, Booth was always on the lookout for a potential evangelist. One August night, Booth met Elijah Cadman. Booth listened as Cadman told him about his childhood and how he became a Christian. Then Booth invited Cadman to preach at a meeting in Wellingborough. The event was a success, and Booth was astonished at how well Cadman could hold the attention of the congregation, especially after he read from an upside-down Bible. Later, Booth discovered that Cadman could not read and had memorized large portions of Scripture to preach and only held the Bible up to give the illusion that he was reading from it.⁷⁷ Nevertheless, Booth was convinced that Cadman would be a remarkable asset to the mission.

A year later, Booth visited Captain Cadman, who was waging war with the Hallelujah Army. Cadman had more than three thousand followers.⁷⁸ Booth was

⁷⁶ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 887.

⁷⁷ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 994.

⁷⁸ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 1004.

impressed with this use of military language. He discovered a poster where Cadman had called him the General of the Hallelujah Army. Booth liked the idea, especially since his title was already General Superintendent of the East London Christian Mission. Booth instructed Cadman to continue to use the posters if he thought they would draw a crowd. Word quickly spread that Booth had taken the mantle of general, and many other mission workers followed Cadman in calling themselves captains in the fight for God. This title change was the first of many significant changes over the next eighteen months.⁷⁹

In May 1878, Booth held a meeting in his bedroom because he had the flu. He was going over the annual report with Railton and Bramwell. The front page of the report stated that Booth was the superintendent of a volunteer army. Bramwell exclaimed that he was not a volunteer but a regular member. Booth thought the word volunteer was incorrect, so he took a pen from the pocket of Railton and marked out volunteer and wrote in big, bold letters Salvation.⁸⁰ Booth then stated that they would be known as the Salvation Army.

The Salvation Army started in May 1878. East London Mission workers soon began using military words and phrases everywhere. The Bible was often called the sword. Large mission houses were referred to as citadels and smaller ones as forts. Groups of workers called themselves troops who together made up a corps. Everyone wanted a rank. Part-time workers older than fifteen were soldiers, while full-time workers

⁷⁹ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 1016.

⁸⁰ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 1028.

became officers.⁸¹ When it was time to preach, the captains opened with shouts of “Fire a volley,” which meant for the audience to shout a stirring hallelujah, and when it was time to pray, everyone was to do “knee-drill.”⁸²

Uniforms were designed, and soon men and women were wearing plain blue serge suits with the brass letter ‘S’ on the collar and a bold red shirt underneath. The women wore a discreet navy skirt and jacket with a black straw bonnet. Next, Booth designed the Salvation Army flag, red, blue, and yellow. Red represented the blood of Jesus, blue represented the holiness of God, and yellow represented the fire of the Holy Spirit. Finally, they carried the flag in battle while singing *Onward Christian Soldiers*.

All these changes attracted more and more poor people to come to hear the gospel preached. One year later, the number of army units had risen from twenty-nine to eighty-one. These new officers had been converted through the work of the mission and were eager to serve others. The Booth family revolved around the Salvation Army.

The Salvation Army saved souls and changed lives. Booth was not content with just spreading the gospel in England but expanded the Salvation Army to every part of the world. Whether it be to provide help after a natural disaster or to fill the need of the poor for food, clothing, shelter, or human companionship, the Salvation Army is always there, fulfilling the vision of Booth. The spirit of Booth continues to motivate every soldier to more excellent service for God and man.

Booth was ‘anointed by God to proclaim the good news to the poor, to bind up the brokenhearted, to proclaim liberty to the captives, and release the prisoners; to proclaim

⁸¹ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 1031.

⁸² Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 1032.

the year of the Lord's favor' (Isa 61:1-2, Luke 4:18-19 emphasis added). A prophet is a person directed by the inspiration of God to proclaim His will. William Booth was a prophet to the poor.

Conclusion

Perhaps the critical insight of the Zwickau prophets was their spiritualism, which was those direct revelations from the Holy Spirit, not Scripture, that was their authority in theological matters. Another critical factor in their theology was their opposition to pedobaptism. The pursuit of the Zwickau prophets to start a church of believers separated from the state churches of Protestantism and Catholicism upset the pastors and church leaders. The idea of these prophets hearing directly from God and avoiding the Scripture set the stage for potential trouble. The Zwickau prophets caused unrest in the city. They challenged the pastor, Luther, and tried to assert the authority of their Spirit-mediated message over his gospel. Luther demanded they authenticate their message with a miracle. They refused, denounced the church, and left the city.

This behavior is all too common in the relationship between pastors and prophets. Prophetic giftings often come with dramatic flair and gaudiness, which bring criticism and charges of arrogance. Prophets can be critical, impulsive, and proud. This type of behavior makes pastoring prophetic people very challenging. The Zwickau Prophets thought their gifting was so strong and wonderful that it was apart from the biblical truth and doctrine. This way of thinking left them susceptible to doctrinal errors based on revelations unchecked against the purifying truth of Scripture. Dangerous heresies have arisen from this kind of disconnect between prophecies and Scripture. The Word and the

Spirit always agree. To leave being biblical to be spiritual is a severe error. Luther understood the need for biblical balance. The pastor must help the prophet see the need for the Bible and Spirit to merge. Understanding the importance of the Bible and Spirit being united will open the life of the prophet to a deepened biblical truth and theology.

Counterintuitively, the most crucial aspect of William Booth is that he exemplified faith in action. He was called “the Prophet of the Poor.” Booth was born in poverty and worked in poverty his whole life. He was persecuted for his methods, but millions have become followers of Christ and had their needs met because of his passion. Booth once said,

While women weep, as they do now, I'll fight; while children go hungry, as they do now, I'll fight; while men go to prison, in and out, in and out, as they do now, I'll fight; while there is a drunkard left, while there is a poor lost girl upon the streets, while there remains one dark soul without the light of God, I'll fight, I'll fight to the very end!⁸³

Booth was a man of action rather than religion. He embodied solutions to widespread poverty. He offered a message of healing and hope to all those in need. Booth rejected the traditional church pulpit and preached in tents, haylofts, rooms behind pigeon shops, stalls in the marketplace, and theatre rings.⁸⁴ He preached the gospel of Jesus Christ to the poor, hungry, and homeless. The most important aspect of his work was not the material resources he provided but seeking souls to be saved. His purpose for preaching was to bring men to decide on the most meaningful questions that can engage the human

⁸³ Janet Benge and Geoff Benge, *Christian Heroes: Then & Now: William Booth, Soup, Soap, and Salvation*, Loc 2053.

⁸⁴ Bramwell Booth, *Echoes and Memories* (New York, NY: G. H. Doran, 1925), 17.

mind, their souls.⁸⁵ He had the wonderful gift of connection with his audiences so that most of them thought he knew them individually.

Booth looked at the horrible spiritual and moral decay of the people around him and said something must be done. Following the example of Jesus, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matt 25:40 KJV), Booth believed that the Christian faith is expressed when people take care of one another. Thus, he started the Salvation Army—comprised of ex-thieves, prostitutes, gamblers, drunkards, and any of those whom the church deemed unworthy. Beaten and bloody, he would continue to go out in the streets, again and again, to spread the gospel of Christ. The organization Booth created continues to grow and prosper even after his passing. Booth was a remarkable servant of God and remained faithful to his call.

The Zwickau Prophets and William Booth taught the importance of prophets having a proper relationship with pastors. Unfortunately, the relationship with the Zwickau Prophets was problematic. They were propagating what seemed to be a false doctrine. William Booth, against all odds, tried to do everything he could to help the poor become believers in Christ. Although Booth most likely viewed himself as an evangelist, his revelations from God enabled him to fulfill his passion for the poor and change the world.

The anointing of God provided Booth with his purpose in life. Booth had a kingdom perspective and strived to shift the church toward the salvation of the world. His words were heard by all in authority, including church leaders, kings, and governments. Signs and wonders in healing miracles and clear signs of the supernatural presence of the

⁸⁵ Bramwell Booth, *Echoes and Memories*, 24.

Lord accompanied the words of Booth. According to Billman, “in the life story of Commissioner Elijah Cadman, it is written that there emerged within the Salvation Army a particular phenomenon known as the ‘glory fits.’”⁸⁶ In the meetings held by the Salvation Army, people fell under the strange manifestation of the Divine Presence. Cadman describes “glory fits” as ecstasies during which the individuals effected affected were insensible, usually silent, and remained thus for one or more hours.⁸⁷ As a prophet to the poor, Booth was an activist. He ‘equipped the saints for the work of ministry’ (Eph 4:11). Saints must be put to work in the church and the world. The Kingdom mindset of Booth allowed him to reach the poor and secular world for Christ.

As pastors and prophets develop healthier relationships, the biblical foundation of the church will become stronger. Prophets often help take the local church to another level of experiencing the power of God. When pastors and prophets come together, they can propel the church forward with power and vision.

The next chapter examines the theological concepts of spiritual gifts. Specific focus is on the debate between cessationism and continuationism of prophecy and the prophetic gift after the Apostolic age. Does the gift of the prophet and prophecy exist today? Some scholars are opposed to the fact that the Lord still speaks to people. While others believe in the ministry of the Holy Spirit that allows people to hear from God today. Chapter four surveys both sides of the argument. Theologically, there is more evidence to believe the church was created to live in the power and authority of the Holy Spirit until Jesus returns than not to believe. No substantiation reveal that Jesus has

⁸⁶ Frank H. Billman, *The Supernatural Thread in Methodism: Signs and Wonders Among Methodist Then and Now*, 160.

⁸⁷ Frank H. Billman, *The Supernatural Thread in Methodism: Signs and Wonders Among Methodist Then and Now*, 160.

returned. Therefore, the church should continue to use spiritual gifts today. Having the spirit of prophecy does not mean all will be prophets but that God continues to work through His people to perform miracles, signs, and wonders. God continues to anoint and appoint men and women to the office of the prophet. The prophet is concerned with holiness and purity as they work with other five-fold ministry gifts to build the church and establish kingdom values and practice until the return of Christ.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

The church cannot be all God wants it to be unless, and until, the divinely ordained government of the church is firmly in place.¹ According to Ephesians 4:11, the primary governmental gifts to the church are apostles, prophets, evangelists, pastors, and teachers. Unfortunately, for centuries church leaders superimposed their ideas on Scripture as to how the government of the church should be structured. Now, recognizing that their way of governing the church is unbiblical, leaders are beginning to return to the biblical pattern.

The immediate challenge from this return to the biblical pattern is understanding how each spiritual gift will relate to another. The most challenging combination is how pastors are supposed to relate to prophets and how prophets are supposed to relate to pastors.² This project addresses relational concerns around the gift of the prophet and pastor. It is not to deny the vital role of apostles, evangelists, and teachers. However, prophets and pastors are the selected focus for two reasons. First, the church has been comfortable with the gifts and offices of evangelists, pastors, and teachers for

¹ C. Peter Wagner, *Apostles and Prophets: The Foundation of the Church* (Ventura, CA: Regal, 2000), 74.

² C. Peter Wagner, ed., *Pastors & Prophets: Protocol for Healthy Churches* (Colorado Springs, CO: Wagner Publication, 2000), 8.

generations. Only in this present generation has the gift of the prophet begun to be recognized. Yet, many church leaders still find it challenging that the gift of the prophet and prophecy did not cease at the end of the first century. Second, the idea of individuals who function as prophets is challenging for many church leaders to accept because they do not believe God still speaks to people. According to John MacArthur, encouraging people to look for divine revelation in places outside the Scripture is disastrous and destroys the doctrine of the sufficiency of Scripture and ignores the closure of the canon.³ Thus, proposing that God said everything to his people through the prophets and apostles when they wrote the Bible, one should not expect him to say anything else through prophecy.

While all five gifts are essential, the prophet stretches the comfort zone of Christian leaders more than the other governing offices in the church. For example, controversial ideas, similar to those of the Zwickau prophets, such as hearing directly from God, avoiding Scripture, challenging the authority of the pastor, and denouncing the church, set the stage for potential leadership trouble. Furthermore, the entrepreneurial structure of Pentecostalism attracts prophets prone to self-aggrandizement for prosperity rather than growth in the orthodoxy of the Christian faith. No wonder so many scholars agree with the classic Protestant position that miraculous spiritual gifts, including prophecy, were foundational for the initiation and spread of the Christian faith during the

³ John F. MacArthur Jr., *Strange Fire: The Danger of Offending the Holy Spirit with Counterfeit Worship* (Nashville, TN: Thomas Nelson, 2013), 68.

first century, but they are no longer required after the viable structure and doctrines of the church had been established.⁴

Did spiritual gifts cease after the final revelation of Christ? From the beginning of the Apostolic age,⁵ the church used gifts through the power of the Holy Spirit; however, reformers such as John Calvin believed that spiritual gifts such as speaking in tongues, prophecy, and healing stopped at the end of the first century. In contrast, the Pentecostal and Charismatic movements have preached the continuation of gifts of the Spirit, including signs and wonders, prophecy, and healing. Historically, Catholic, Methodist, Moravian, and Pentecostal traditions believe in continuationism. On the other hand, the confessional Reformed, Presbyterian, and Anglican traditions have been cessationist. Lutherans have remained in the middle position, “open but cautious.”⁶ Lutherans believe in continuationism; however, the spiritual gifts are not for every place and time in church history. They argue that spiritual gifts are so often misused or divisive that they should not be pursued, but rather, congregants should just be open to God speaking or healing through us.

Cessationists and continuationists agree that the Christian Church is built on the foundation of prophets and apostles (Eph 2:19-21). The main argument of the cessationists is that the gifts of the Holy Spirit were only given for the foundation of the church. Therefore, since the foundation of the church has been established, there is no

⁴ Jon Mark Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-biblical Miracles*, Rev. ed. (Tulsa, OK: Word & Spirit Monograph Series Book 1, 1993), 5.

⁵ The Apostolic age is the era between the ascension of Jesus (AD 33) and the death of the Apostle John (AD 100).

⁶ Robert L. Saucy, “An Open but Cautious View,” In *Are Miraculous Gifts for Today? 4 Views*, ed. Stanley N. Gundry and Wayne A. Grudem. Zondervan Counterpoints Series (Grand Rapids, MI: Zondervan, 1996), 146.

need for spiritual gifts. Thus, the single question dividing Christian theologians is whether spiritual gifts remain available to the church after the Apostolic age. Additionally, according to Ruthven, the central issue raising conflict between the message of Jesus and the doctrine of the religious leaders is how, or if, one hears from God today.⁷

The cessationist position is most often associated with Benjamin Breckinridge Warfield⁸ because of his commanding stature as a theologian and his book *Counterfeit Miracles*.⁹ Warfield was antagonistic to those who felt the Lord spoke to them. Today, many scholars are still opposed to the fact that the Lord still speaks to people.

The continuationist position is often associated with the emergence of Pentecostalism. Continuationist theology was developed as a direct reaction to cessationism. Continuationists argue that no biblical evidence can be used to formulate a sufficient argument supporting the cessation of gifts, regardless of whether the gifts manifest in the modern church. So, just because spiritual gifts are not evident does not mean they have ceased.

Additionally, continuationist theology provides doctrinal evidence that the activity of the Holy Spirit did not cease at the end of the first century. Thus, if theological evidence exists for the continuation of spiritual gifts, then prophets and prophecy continue to function today. Furthermore, to insist that testimonial accounts after the

⁷ Jon Mark Ruthven, *What's Wrong with Protestant Theology: Tradition vs. Biblical Emphasis*, (Tulsa, OK: Word & Spirit Press, 2013), 1.

⁸ According to *Nelson's New Christian Dictionary*, Benjamin Breckinridge Warfield was an American Presbyterian scholar. As a professor at Western Theological Seminary and Princeton Theological Seminary, he was an authority on the patristics and New Testament criticism. He was a strict Calvinist who upheld the Westminster Confession.

⁹ Benjamin B. Warfield, *Counterfeit Miracles* (New York: Charles Scribner's Sons), 1918.

Apostolic age are not credible while at the same time assuming that similar stories from the first century are believable suggests that the Scripture is not speaking for itself. Perhaps some scholars have superimposed their incorrect views on Scripture.

This chapter will examine the current debate between cessationist theology, which limits spiritual gifts to the Apostolic age, juxtaposed to continuationist theology, belief in the continued manifestation of spiritual gifts today. Specific focus will be given to the gift of the prophet and prophecy since some scholars believe this gift is no longer necessary. The theological question to be considered is, “Does the gift of the prophet and prophecy exist today?”

Cessationist Theology

Cessationism is the belief that the charismata or gifts given by the Holy Spirit ceased with the death of the Apostle John, by the end of the first century, or with the completion of the canon of Scripture.¹⁰ The cessationist position argues that there are no miraculous gifts of the Holy Spirit in operation today. It claims gifts such as prophecy, tongues, and healing were confined to the first century and were used at the time of the apostles in establishing the churches because the New Testament was not complete.¹¹ Once the New Testament was completed, these gifts were no longer necessary. Warfield even says that the many irreverent antics and twisted doctrines brought into the church by the contemporary Charismatic Movement are equal to, or even worse than, the strange

¹⁰ George Thomas Kurian, *Nelson's New Christian Dictionary: The Authoritative Resource on the Christian World* (Nashville, TN: Thomas Nelson Publishers, 2001).

¹¹ Richard B. Gaffin, Jr., Robert L. Saucy, C. Samuel Storms, and Douglas A. Oss. *Are Miraculous Gifts for Today? 4 Views*, ed. Stanley N. Gundry and Wayne A. Grudem (Grand Rapids, MI: Zondervan, 1996), 10.

fire of Nadab and Abihu (Lev 10:1-3).¹² Cessationist arguments have two emphases: 1) whether the spiritual gifts are available to the church and 2) whether the gifts found in the modern charismatic forms are genuine. These arguments should be considered separately; however, the focus of this discussion will be on whether spiritual gifts are still available to the church.

Why Cessationism?

What led cessationists to assume that the gifts of the Spirit ceased at the end of the first century? Cessationism is a doctrine of Reformed Christianity.¹³ Before the Protestant Reformation, there was no such doctrine; however, neither was there an expectation that spiritual gifts would persist in the daily lives of Christians. Thus, cessationism is a reaction to the abuses of the Roman Catholic Church before the Protestant Reformation. Martin Luther, the father of the Protestant Reformation, became worried when people gave greater credence to an internal voice over the *sola scriptura*.¹⁴ The primary argument of the Catholics was that the Bible does not explicitly state that it is the only authoritative guide for faith and practice. Whether mentioned in the Bible or not, *sola scriptura* is not an argument against tradition but a defense against unbiblical, extra-

¹² John F. MacArthur Jr., *Strange Fire: The Danger of Offending the Holy Spirit with Counterfeit Worship* (Nashville, TN: Thomas Nelson, 2013), xi.

¹³ At the Reformation two traditions emerged within the Protestant religion: Lutheran and Reformed. The original distinction between the two was not predestination but the Lord's Supper. Martin Luther and his followers believed that the body and blood of Christ were physically present in the bread and wine. Reformed figures such as Ulrich Zwingli, Heinrich Bullinger, and John Calvin denied it. The real presence was so important to Luther and his followers that it led to an official parting of ways between the Lutheran and Reformed.

¹⁴ *Solo scriptura* means that Scripture alone is authoritative for the faith and practice of the Christian.

biblical, and anti-biblical doctrines.¹⁵ Perhaps, the anxiety of Luther was justified when considering that the prophets of Zwickau spiritualism relied on direct revelation from the Holy Spirit, not Scripture, on theological matters.

Some cessationists argue that tongues and sign gifts are extra-biblical information. Since the second-generation church and beyond did not mention speaking in tongues and other sign gifts, it is concluded that those gifts ceased functioning. Other cessationists suggest that the lack of genuine miracle workers and those who supernaturally speak in other languages proves such gifts no longer operate in the world today.¹⁶

The New Testament repeatedly warns the church to beware of false prophets (Matt 24:11, 24; Acts 20:28-30; 2 Pet 2:1; 1 John 4:1; Jude 4). MacArthur argues that anyone claiming to speak revelation from God is a false prophet and should be condemned.¹⁷ False prophets are a genuine threat to the body of Christ. According to MacArthur, the Bible gives three criteria for identifying false prophets. First, any self-proclaimed prophet who leads into false doctrine and heresy is a false prophet (Deut 13:1-5, 2 Thes 2:9). Second, any self-proclaimed prophet who lives in unrestrained lust and unrepentant sin shows himself to be a false prophet (2 Pet, Jude, Matt 7:22-23). Third, any self-proclaimed prophet who proclaims any supposed revelation from God that turns out to be inaccurate or untrue should be rejected as a spokesman for God (Deut

¹⁵ White, James R., *Scripture Alone*. Minneapolis, MN: Bethany House, 2004.

¹⁶ John F. MacArthur Jr., *Strange Fire: The Danger of Offending the Holy Spirit with Counterfeit Worship*, pt. 2, ch. 7.

¹⁷ John F. MacArthur Jr., *Strange Fire: The Danger of Offending the Holy Spirit with Counterfeit Worship*, 105.

18:20-22).¹⁸ Cessationists accuse continuationists of creating a breeding ground for false prophets by allowing them to speak on platforms no matter how preposterous or blasphemous their message is.

Additionally, for popular appeal, professing Christians today deemphasizes personal holiness and the sanctifying work of the Holy Spirit. They contend that biblical preaching, in which the sword of the Spirit is wielded with care and precision, is now unfashionable.¹⁹ According to MacArthur, in the place of personal holiness, church leaders are offering entertainment, edginess, empty platitudes, or elevation of uncertainty in exchange for the authority of the Spirit-inspired Scriptures.²⁰

Whether gifts can function today is controversial since biblical information regarding their usage is not explicitly stated. Some people believe that gifts are no longer in operation today. Yet, others believe God continues to perform miracles and give revelation. Sometimes, because of the unhealthy extremes surrounding gifts, many argue that gifts no longer have a genuine role.²¹

History of Cessationist Theology

According to Ruthven, cessationism did not originate within orthodox Christianity but from contemporary paganism, normative Judaism, and Christian sects during the first

¹⁸ John F. MacArthur, Jr., *Strange Fire: The Danger of Offending the Holy Spirit with Counterfeit Worship*, 106–108.

¹⁹ John F. MacArthur, Jr., *Strange Fire: The Danger of Offending the Holy Spirit with Counterfeit Worship*, xii.

²⁰ John F. MacArthur, Jr., *Strange Fire: The Danger of Offending the Holy Spirit with Counterfeit Worship*, xii.

²¹ “What is cessationism? What do cessationists believe? Is cessationism biblical? Compelling Truth accessed November 10, 2021, <https://www.compellingtruth.org/print/cessationism-PF.html>.

three centuries of the Common Era.²² Thus, cessationism did not just appear at the beginning of the twentieth century but developed from post-biblical theologies and philosophies that had been simmering for centuries. The limitations of this chapter do not allow discussion of every historical antecedent; however, it will address the significant influences that came from Judaism and Montanism. In Judaism, three critical elements of a cessationist position emerged: 1) ambivalence about prophecy and miracles, 2) the end of the highest level of spiritual activity because post-biblical generations are not worthy to receive it, and 3) the issue of religious authority between charismatics was lost to those who relied on the interpretive skills and consensus of the academy.²³ In other words, in reaction to radical charismatics revolting against Rome and the rapidly growing Christian movement, Judaism became a religion based on the one true God, the written word, and its literary interpretation.²⁴

The second influence of cessationism developed within Montanism. Montanism is named after Montanus, who became a convert to Christianity around 170 AD.²⁵ He claimed to have a gift of prophecy, but those who heard him were convinced he was possessed. He was later joined by two women, Priscilla and Maximillia, who claimed they also had the gift of prophecy.²⁶ Montanus taught “that the Holy Spirit continued to

²² Jon Mark Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-biblical Miracles*, 12.

²³ Jon Mark Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-biblical Miracles*, 14.

²⁴ Jon Mark Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-biblical Miracles*, 14.

²⁵ Paul Enns, *The Moody Handbook of Theology Revised and Expanded*, ed. Jim Vincent and Allan Sholes (Chicago, IL: Moody Publishers, 2014), 450.

²⁶ Paton J. Gloag, “On Montanism.” *The Presbyterian and Reformed Review* 5, no. 17–20 (1894), 400.

speak through prophets, and among these it included women.”²⁷ It was not the idea of prophecy that caused a disturbance in the church but how they prophesied. They departed from the Scripture and believed they had received a revelation from the Lord while being in an ecstatic state.²⁸ Since their prophesying differed from the biblical examples of other prophets, they were rejected and viewed as false prophets. The church expected New Testament prophets to follow the same pattern as Old Testament prophets. Any departures from this pattern were rejected. Thus, the prophetic claims of Montanus were dismissed by the early church because they did not meet the biblical example or criteria of a true prophet.

To understand the nature of Montanism, one must realize the condition of the church. Christianity had greatly extended itself to become the universal religion. Although this extension was necessary to accommodate the manifold relations of the world, it was losing its first love and becoming secularized.²⁹ Gnosticism spread, and false philosophies corrupted the church, giving rise to heresies. The canon of Scripture was not universally acknowledged, and no system of Christian doctrine had been developed. Though reactionary to the secularism of the church and the rise of Gnosticism, Montanism directly opposed all unnecessary association with the world and taught that Christianity consisted of religious impulses and obedience to the voice of the

²⁷ Paul Enns, *The Moody Handbook of Theology Revised and Expanded*, 450.

²⁸ David Saville Muzzey, “Were the Spiritual Franciscans Montanist Heretics?” *The American Journal of Theology* XII, no. 3 (1908): 392–421.

²⁹ Paton J. Gloag, “On Montanism.” *The Presbyterian and Reformed Review* 5, no. 17–20 (1894), 400.

Spirit speaking in the heart or through the prophets.³⁰ However, it was more than just reactionary; it professed to the progressive, to impart new revelations, and to develop the views of Christ and His apostles.³¹ Paton Gloag writes:

The fundamental idea of Montanism was not so much that it was a return to the spirit and practice of the Apostolic age, a restoration of primitive Christianity, as Harnack supposes, but that it was a continuation of revelation; it was progressive in its nature. According to Montanus, inspiration did not cease with the apostles, the role of revelation was not completed, prophecy and the Holy Spirit were still in the Church. And when we consider that the complete Canon of Scripture was perhaps not yet universally acknowledged, and that no formal statement of Christian doctrine had yet been made, it was natural that such an error should occur.³²

No wonder so many scholars agree with the classic Protestant position that miraculous spiritual gifts, including prophecy, were foundational for the initiation and spread of the Christian faith. They believe these gifts were no longer required after the viable structure and doctrines of the church had been established.³³

The most influential proto-cessationist leaders were Augustine of Hippo (354-430) and Thomas Aquinas (1225-1274). Augustine began his theological career with cessationist sentiments; however, by the time he wrote the *City of God*,³⁴ he had renounced his position by providing samples of more than seventy miracles he recorded

³⁰ Paton J. Gloag, “On Montanism.” *The Presbyterian and Reformed Review* 5, no. 17–20 (1894), 400.

³¹ Paton J. Gloag, “On Montanism.” *The Presbyterian and Reformed Review* 5, no. 17–20 (1894), 401.

³² Paton J. Gloag, “On Montanism,” *The Presbyterian and Reformed Review* 5, no. 17–20 (1894), 405.

³³ Jon Mark Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-biblical Miracles*, Rev.ed. (Tulsa, OK: Word & Spirit Monograph Series Book 1, 1993), 5.

³⁴ Augustine of Hippo. *The City of God, Books XVII–XXII*, ed., Hermigild Dressler, trans., Gerald G. Walsh, and Daniel J. Honan. Vol. 24. The Fathers of the Church, (Washington, DC: The Catholic University of America Press, 1954).

in and around his churches.³⁵ According to his writings in the fifth century, Augustine still believed prophecy was a gift the church was experiencing. Augustine considered prophecy “a free manifestation of the Holy Spirit by which some people receive communicable intelligence of truths connected to our salvation but impervious to any natural understanding.”³⁶ Thus, although he started as a cessationist, Augustine has more in common with continuationists.

Thomas Aquinas ordered the pattern of cessationist beliefs that dominated the church until the 20th century. His contribution to cessationism was the metaphysics of a miracle based on Aristotelian philosophy. Aquinas believed a true miracle expressed itself beyond any means of nature and above the power of the created order³⁷; therefore, the miracle must be purely supernatural. Furthermore, Aquinas believed the miracle guaranteed the divine source and truth of Christian doctrines. Ruthven states, “to explain the lack of visible miracles in his day, Aquinas asserted that Christ and his disciples had worked miracles sufficient to prove the faith once and for all; this having been done, no further miraculous proof of doctrines could be required.”³⁸ However, later Aquinas asserted that miracles could recur if they help in preaching and bringing humankind to salvation. Also, he stated believers might exhibit miraculous gifts of the Spirit.³⁹

³⁵ Jon Mark Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-biblical Miracles*, 18.

³⁶ Randy Clark, *The Essential Guide to the Power of the Holy Spirit: God's Miraculous Gifts at Work Today* (Shippensburg, PA: Destiny Image Publisher, Inc., 2015), 61.

³⁷ Jon Mark Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-biblical Miracles*, 20.

³⁸ Jon Mark Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-biblical Miracles*, 21.

³⁹ Jon Mark Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-biblical Miracles*, 22.

Why Has Cessation Continued?

Both Augustine and Aquinas profoundly influenced John Calvin, who slightly modified the notion of cessationism to become a tool to attack the authority of the Roman Catholic Church.⁴⁰ One of the Catholic criticisms was that the Reformation lacked the accompaniment of miracles. They concluded that since miracles were absent, the reformation was not apostolic. Calvin was battling with the Roman Catholic Church to prove that miracles did not confirm their doctrine. He adopted this position because Roman Catholic church leaders argued that certain miracles confirmed their ideology, and they questioned Calvin regarding his miracles to verify his new teachings. In his “Prefatory Address to the King of France,” Calvin argued that the primary purpose of miracles was to confirm divine revelation and affirm the doctrine of the church. He argued that the Reformation was not a new revelation but a reaffirmation of the original Apostolic preaching; thus, no additional miracles should be expected or repeated.⁴¹

In response to the Roman Catholic interrogators, Calvin argued that new miracles would suggest that the Reformation was teaching new and different doctrines than were already revealed. He contended that the new miracles reported by the Roman Catholic leaders implied that they had departed from the teachings of the New Testament, an asserted doctrine that was not previously revealed in the Apostolic teaching. Thus, with a quote from Augustine, Calvin equates Roman Catholic leaders to false prophets, deceivers, and magicians.

⁴⁰ Jon Mark Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-biblical Miracles*, 22.

⁴¹ John Calvin and Henry Beveridge, *Institutes of the Christian Religion*, vol. 1 (Edinburgh, UK: The Calvin Translation Society, 1845), 10.

In old times, too, the Donatists used their power of working miracles as a battering-ram, with which they shook the simplicity of the common people. We now give to our opponents the answer which Augustine then gave to the Donatists, (in Joan. Tract. 23,) “The Lord put us on our guard against those wonder-workers when he foretold that false prophets would arise, who, by lying signs and divers wonders, would, if it were possible, deceive the very elect,” (Matth. 24:24.)⁴²

However, in the end, Calvin does not deny miracles entirely but admits that there were miracles in the Reformation, although he does not list them. Calvin writes, “We, then, have no lack of miracles, sure miracles, that cannot be gainsay; but those to which our opponents lay claim are mere delusions of Satan, in as much as they draw off the people from the true worship of God to vanity.”⁴³ The final point of Calvin was a good one. Any miracles that cause people to trust in a false doctrine or turn away from the Word of God should be viewed suspiciously. In his attempt to oppose the teachings and practices of the Roman Catholic Church, Calvin established a precedent for rejecting the spiritual gifts which continue to affect the Protestant church today. His view of miracles as a truth of the gospel, rather than a model for the ministry of the Holy Spirit, established the cessationism error found in Protestant churches for centuries.

Warfield, a strict Calvinist who upheld the Westminster Confession,⁴⁴ believed that modernist theology was problematic since it relied upon the thoughts of the Biblical interpreter rather than the divine author of Scripture. Warfield preached and believed in the doctrine of *sola scriptura*. Modern scholars have argued that there are unquestionable

⁴² John Calvin and Henry Beveridge, *Institutes of the Christian Religion*, 12.

⁴³ John Calvin and Henry Beveridge, *Institutes of the Christian Religion*, 12.

⁴⁴ According to Nelson’s *New Christian Dictionary*, the Westminster Confession is the profession of the Presbyterian faith and a creedal for all Presbyterian churches, drawn up at the Westminster Assembly. Two thirds of the 33 chapters in the confession deal with doctrine. It emphasized the sovereignty of God and election to salvation, taught covenant theology, and observance of the Sabbath on the Lord’s Day, but avoided disputed issues, such as sublapsarianism.

human traits in the style of writing of the Bible. Therefore, grammatical and linguistic styles have been compared and contrasted to prove that humans wrote the Bible. Unfortunately for Warfield, this has resulted in the belief that the Bible was not written by God but by men. Warfield argues that the supernatural work of the Holy Spirit did not lead to a mechanical inspiration by God but that the intellect of the human author was expressed linguistically while being supervised by the Holy Spirit to ensure its inspiration.⁴⁵

The adherence of Warfield to Calvinism led him to teach that miracles and spiritual gifts belonged to the Apostolic age and were given to the apostles to prove their divine commission. In his book *Counterfeit Miracles*, Warfield says,

These gifts were not the possession of the primitive Christian as such; nor for that matter of the Apostolic Church or the Apostolic age for themselves; they were distinctively the authentication of the Apostles. They were part of the credentials of the Apostles as the authoritative agents of God in founding the church. Their function thus confined them to distinctively the Apostolic Church, and they necessarily passed away with it.⁴⁶

He reasoned that these works of God only served to provide evidence that the messages of the apostles and prophets were from God. Once they completed their mission, the miracles and gifts were no longer necessary for the church and ceased.

Warfield was committed to the truth that the apostles only carried out gifts and miracles during the Apostolic age. His view led him to find ways to refute the miracles recorded by early church fathers. One of the polemics used by Warfield to dismiss the testimonies was the generality of the statements. He felt that since these general

⁴⁵ John F. MacArthur Jr., *Strange Fire: The Danger of Offending the Holy Spirit with Counterfeit Worship*, 223.

⁴⁶ Benjamin B. Warfield, *Counterfeit Miracles*, 6.

statements lacked details, they lacked credibility.⁴⁷ In the records, points were given, and the gifts and miracles were treated as though they were the results of an over-active imagination or emotionalism.⁴⁸

Church fathers who succeeded the biblical apostles do not mention the cessation theology. In his book *2000 Years of Charismatic Christianity*, Eddie Hyatt documents testimonies of miraculous gifts and healing following the Apostolic age.⁴⁹ Hyatt documents several quotes from church fathers recognized by both Protestants and Catholics as the legitimate successors of the original apostles.⁵⁰ However, in the appendix entitled “Voices from Church History,” MacArthur seeks to substantiate his cessation doctrine from church history.⁵¹ Whereas Hyatt documents miraculous gifts still present during the second century, MacArthur does not provide evidence of the cessation of gifts until the fourth century. MacArthur begins with Chrysostom because there is no evidence of cessation before AD 344-407.⁵²

MacArthur adopted positions held by Calvin and Warfield. He believes that every miracle recorded in the Bible happened exactly as the Scripture describes;⁵³ however, he does not believe God uses men and women as human agents to work miracles in the same way he used the original apostles. MacArthur states, “I am persuaded by Scripture and

⁴⁷ Benjamin B. Warfield, *Counterfeit Miracles*, 11.

⁴⁸ Benjamin B. Warfield, *Counterfeit Miracles*, 12-13.

⁴⁹ Eddie L. Hyatt, *2000 Years of Charismatic Christianity: A 21st Century Look at Church History from a Pentecostal/Charismatic Perspective* (Lake Mary, FL: Charisma House, 2015).

⁵⁰ Robert W. Graves, ed., *Strangers to Fire: When Tradition Trumps Scripture* (Tulsa, OK: Empowered Life, 2014), 7.

⁵¹ Robert W. Graves, ed., *Strangers to Fire: When Tradition Trumps Scripture*, 8.

⁵² Robert W. Graves, ed., *Strangers to Fire: When Tradition Trumps Scripture*, 8.

⁵³ John F. MacArthur, Jr., *Charismatic Chaos* (Grand Rapids, MI: Zondervan, 1992), 130.

history that nothing like the New Testament gifts of miracles is operating today.”⁵⁴ Like Calvin and Warfield, MacArthur believes Scripture and history support his argument. Thus, he has done much work to popularize cessationism among the evangelical church.

Objections to present-day charismata, such as prophecy, tongues-speaking, and healing, are all based solidly on the framework of classical Protestant theology.⁵⁵ The Reformers, mainly Calvin, developed the standard rebuttal against those claiming charismatic experiences. This rebuttal still dominates conservative Protestant thinking about charismata today.⁵⁶ If the only reason God gave spiritual gifts and performed miracles was to authenticate Scripture, then the theology of cessationism would be sound. After examining the arguments from Augustine, Aquinas, and Calvin, one still must conclude there is more substantial evidence for the demonstration and manifestation of the power of God to continue beyond the first century. These three significant influencers of modern-day cessationists argued that “from time to time,” God will revive the gifts of the Spirit as the needs of the times demand. Thus, if God can revive the gifts, there is no evidence that they have ceased.

Continuationist/Charismatic Theology

Continuationism believes that all spiritual gifts are in operation today, just as they were in the early church days.⁵⁷ A continuationist believes that the spiritual gifts have

⁵⁴ John F. MacArthur, Jr., *Charismatic Chaos* (Grand Rapids, MI: Zondervan, 1992), 131.

⁵⁵ Robert W. Graves, ed., *Strangers to Fire: When Tradition Trumps Scripture*, 437.

⁵⁶ Robert W. Graves, ed., *Strangers to Fire: When Tradition Trumps Scripture*, 437.

⁵⁷ Mark A. Snoeberger, “Tongues—Are They for Today?” *Detroit Baptist Seminary Journal* 14 (2009): 6.

continued unceasingly since the Day of Pentecost and that the churches of today still have access to all the spiritual gifts mentioned in the Bible. Charismatic is the term used to describe Continuationist Christians who believe in the manifestation of the Holy Spirit seen in the first-century Christian church, such as healing miracles, speaking in tongues and prophecies. They believe these gifts continue and are experienced today.⁵⁸

Charisma/charismata (Gk., gift) In the New Testament, a special gift bestowed by the Holy Spirit according to his will in proportion to the recipient's faith for the profit of the whole fellowship and for the work of the ministry to enable a Christian to fulfill certain assigned functions or to follow a spiritual vocation (1 Cor 12:4, 6-7, 11). Among these gifts are word of wisdom, word of knowledge, faith, healing, the working of miracles, prophecy, speaking in tongues, and the interpretation of tongues.⁵⁹

Continuationist and Charismatic Christians believe that biblical instructions on spiritual gifts are still relevant today. They contend that there is no biblical foundation for cessationism.

Many scholars have lumped Pentecostalism and Charismatic Christians into the same group; however, they are different. One significant difference between the two is that charismatics reject the authority given in Pentecostalism to “speaking in tongues” as the sign for the baptism of the Holy Spirit. Though it is essential to distinguish between Pentecostals, charismatics, and neo-Pentecostals, the restraints of this chapter will not allow an examination of all three groups. Instead, this chapter will mainly focus on charismatic theology as the belief that the spiritual gifts of the Holy Spirit are still available to contemporary Christians and should be experienced and practiced today.

⁵⁸ Ron Geaves, *Continuum Glossary of Religious Terms* (New York, NY: Continuum, 2002), 76.

⁵⁹ George Thomas Kurian, *Nelson's New Christian Dictionary: The Authoritative Resource on the Christian World* (Nashville, TN: Thomas Nelson Publishers, 2001).

Intransigent cessationists argue that a whole list of spiritual gifts, including tongues, miracles, discernment of spirits, healing, and prophecy, ceased at the end of the Apostolic age and the completion of the New Testament. Speaking in tongues and prophecy was often the target of criticism more frequently than miracles.⁶⁰ Prophecy is particularly problematic because of the associations and preunderstanding, such as its claim to direct inspiration from God and its “miraculous” character.⁶¹ Ruthven argues that cessationists have primarily ignored the clear statements to desire and appropriate the “best” spiritual gifts, including prophecy and the continuation of gifts and callings.⁶²

History of Charismatic Theology

While it is challenging to locate the place and time that Charismatic Christianity began to influence the church, Dennis Bennet, an American Episcopalian, is often cited as the pivotal influence of the renewal.⁶³ Bennet, Rector at St. Mark’s Episcopal Church in Van Nuys, California, announced to the congregation in 1960 that he had received the outpouring of the Holy Spirit.⁶⁴ Later he began teaching about the work of the Holy Spirit and influenced thousands of Anglicans worldwide. His influence started a renewal

⁶⁰ Anthony C. Thiselton, *The Thiselton Companion to Christian Theology* (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans Publishing Company, 2015) 191.

⁶¹ Robert W. Graves, ed., *Strangers to Fire: When Tradition Trumps Scripture*, 437.

⁶² Jon Mark Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-biblical Miracles*, xix.

⁶³ George Thomas Kurian, *Nelson’s New Christian Dictionary: The Authoritative Resource on the Christian World* (Nashville, TN: Thomas Nelson Publishers, 2001).

⁶⁴ Sharon Rusten with E. Michael, *The Complete Book of When & Where in the Bible and throughout History* (Wheaton, IL: Tyndale House Publishers, Inc., 2005), 462.

movement within the Roman Catholic and Orthodox churches that increased interest in the supernatural gifts of the Spirit in other mainstream churches.

Charismatic Christianity has often been categorized with Pentecostalism, Charismatic Movement, and Neo-charismatic Movement. The movements are distinguished from Pentecostalism by not making the act of speaking in tongues necessary for evidence of the baptism of the Holy Spirit, giving prominence to the diversity of spiritual gifts.⁶⁵ However, they share a spirituality characterized by a worldview where miracles, signs and wonders, and other supernatural occurrences are expected to be present in the lives of believers today.⁶⁶ The continual cross-over between Pentecostalism and the Charismatic movement makes it difficult to discuss them as separate movements. They are not one movement because their historical beginnings are unique. Until a more acceptable broad classification is used, it is essential to understand that although both movements have a great deal in common, they are still different.

Historians of modern Charismatic and Pentecostalism have charted the contours of the movement from Kansas to Texas to Azusa Street in Los Angeles, where an outbreaking of “speaking in tongues” occurred. The pastor, William Seymour, and his mentor Charles Parham had developed the doctrine that speaking in unknown or foreign tongues was the evidence of the “baptism in the Spirit.”⁶⁷ Speaking in tongues is a prerequisite for Pentecostalism that is often rejected by Charismatics.

⁶⁵ Sunday Jide Komolafe, *The Transformation of African Christianity: Development and Change in the Nigerian Church* (Carlisle, Cumbria: Langham Monographs, 2013), 136.

⁶⁶ Stanley M. Burgess, *The New International Dictionary of Pentecostal and Charismatic Movements*, Rev. and expanded ed., 5th ed. (Grand Rapids, MI: Zondervan, 2007).

⁶⁷ Ted Olsen, “American Pentecost,” *Christian History Magazine–Issue 58: The Rise of Pentecostalism* (Carol Stream, IL: Christianity Today, 1998).

The Azusa Street revival continued for about three years. Azusa Street Mission was a crucial instrument in dispersing Pentecostalism around the world. Unfortunately, strife dampened the flames of the revival. Many of the church members left and started new churches; however, Seymour and Azusa Street had carved a prominent place in the modern Pentecostal/Charismatic movement.⁶⁸

The theological roots of Pentecostalism lie in the Holiness Movement pioneered by John Wesley. Wesley promoted the idea of “Christian Perfectionism,” which he defines as freedom from self-will and desire for nothing but the holy and perfect will of God.⁶⁹ Charles Finney later equated the ideas of the second work of Wesley on grace to the concept of the baptism of the Spirit. As the Pentecostal Movement developed through the early 20th century, the emphasis on divine healing was added to the mandate for speaking in tongues.⁷⁰ Perhaps this emphasis on healing prompted Warfield to write *Counterfeit Miracles*.

The Charismatic Movement was a part of the Pentecostal theology that went public when Father Dennis Bennet, an Episcopal priest, announced to his congregation that he had spoken in tongues. He believed that this was the pattern for the church. As a result, the Charismatic Movement penetrated the Roman Catholic Church and was received by the laity and clergy as a new idea on church renewal. Although the Charismatic Movement differs from Pentecostalism in several ways, including a rejection

⁶⁸ Eddie L. Hyatt, *2000 Years of Charismatic Christianity: A 21st Century Look at Church History from a Pentecostal/Charismatic Perspective*, 145.

⁶⁹ George Thomas Kurian, *Nelson’s New Christian Dictionary: The Authoritative Resource on the Christian World* (Nashville, TN: Thomas Nelson Publishers, 2001).

⁷⁰ George Thomas Kurian, *Nelson’s New Christian Dictionary: The Authoritative Resource on the Christian World* (Nashville, TN: Thomas Nelson Publishers, 2001).

of the necessity of speaking in tongues as a sign of the baptism of the Holy Spirit, tongue-speaking remains an essential element in most charismatic circles.⁷¹

In the twentieth century, the waves of revival and renewal resulted in an astonishing rise of charismatic gifts throughout the church. The momentum of the movement has mandated that denominations reevaluate their attitudes regarding spiritual gifts.⁷² All but a few die-hard Protestant fundamentalists have given up on the notion that the charismatic gifts ceased during the first century and have admitted that spiritual gifts might be expressed at any time.⁷³ In a similar vein, the Roman Catholic Church has relinquished its stance that these gifts are only for a select, saintly few and now declares that they may be found “among the faithful of every rank.”⁷⁴

Why Continuationism?

It is true that nowhere in the New Testament does it demonstrate or even suggest that any gifts of the Spirit should or would cease in the church until the second coming of Christ.⁷⁵ The New Testament does not state there would be a canon of writings functioning as the authoritative Scripture. Therefore, Paul did not need to share with the Corinthians that the gifts would cease or the establishment of the canon. The Scripture

⁷¹ Michael G. Moriarty, *The New Charismatics: A Concerned Voice Responds to Dangerous New Trends* (Grand Rapids, MI: Zondervan, 1992), 71-73.

⁷² Eddie L. Hyatt, *2000 Years of Charismatic Christianity: A 21st Century Look at Church History from a Pentecostal/Charismatic Perspective*, 190.

⁷³ Gary S. Grieg, “Spiritual Gifts: A Wonder-Working God Versus A Wonder-Working Church?” *The Kingdom and the Power*, ed. Gary S. Grieg and Kevin N. Springer (Ventura, CA: Regal Books, 1993), 406.

⁷⁴ Eddie L. Hyatt, *2000 Years of Charismatic Christianity: A 21st Century Look at Church History from a Pentecostal/Charismatic Perspective*, 190.

⁷⁵ Thomas R. Schreiner, “A Response to Andrew Wilson,” *Themelios* 44, no. 1 (2019): 23-28.

does not address these matters because these perceptions were not facing the current reader. To understand what a text means, one must know what it meant. Reflecting theologically on what the word meant for the first readers helps modern readers appropriate the same word today. God did not reveal the cessation of gifts to Paul or the other apostles because that revelation was irrelevant for them in their lifetime⁷⁶

Charismatics believe that are many reasons God worked miracles in the ministries of Jesus, the apostles, the prophets, and that he continues them today. However, as was examined previously, cessationists argue that the primary reason for the miraculous gifts of the Spirit, such as healing, tongues, and prophetic revelation, only pertained to the apostolic era, helped in establishing the early church, and ceased before the canon of Scripture was closed. Charismatics would agree that this may be one reason but would be quick to point out that God intends to accomplish a wide range of other purposes through the grace and gift of supernatural power and experiences.

When Jesus came to earth, he brought the Holy Spirit. The prophet Isaiah spoke powerfully about the life of the Messiah and his work on the earth. The Old Testament teaches that God did signs and wonders (Exod 7:3) to advance his kingdom. The New Testament teaches that Jesus worked miracles as a part of the plan of God to bring salvation to his people. Moses mediated the Old Covenant; Jesus mediated the New. Both Moses (Deut 34:10) and Jesus (Acts 3:22) were prophets. Both did signs and wonders to advance the kingdom of God. Moses and Jesus show the connection between signs and

⁷⁶ Thomas R. Schreiner, “A Response to Andrew Wilson,” *Themelios* 44, no. 1 (2019): 23-28.

wonders and the prophetic ministry. According to Niehaus, “This was not accidental.”⁷⁷

The Old Testament contains evidence that God has always intended to establish a relationship between the prophetic ministry and miracles.”⁷⁸

God uses power accompanied by the gospel to appeal to those who do not believe. God is caring and uses prophets to perform miracles, signs and wonders for at least three reasons: 1) to show that he is God; 2) for evangelistic purposes; 3) out of compassion for his people.⁷⁹ John Wimber and the Vineyard movement claim that modern Christians should expect the Holy Spirit to work in powerful, miraculous ways in connection with preaching the gospel and the life of the church today.⁸⁰ For years, Christians have made similar claims within the Pentecostal and charismatic movements. The miraculous power of God restores, saves, and sets people free so they can fulfill the call God has on their lives. Miracles bear witness to the kingdom and power of God.

Charismatics insist that the gifts of the Holy Spirit (Rom 12:3-8; 1 Cor 12:7-11; Eph 4:11-13) and miracles, signs, and wonders (Mark 16:15-18) did not cease with the Apostolic age. These gifts continue in the church as a manifestation of the presence of God. There was a remarkable concentration of miracles in the lives of the apostles who are unique representatives of Christ (Acts 5:12-16; 9:36-42; 19:11-12; Rom 15:19).

However, the concentration of miracles in the ministries of the apostles does not prove

⁷⁷ Jeffery Niehaus, “Old Testament Foundations: Signs and Wonders in Prophetic Ministry and the Substitutionary Atonement of Isaiah 53,” 42.

⁷⁸ Jeffery Niehaus, “Old Testament Foundations: Signs and Wonders in Prophetic Ministry and the Substitutionary Atonement of Isaiah 53,” 42.

⁷⁹ Jeffery Niehaus, “Old Testament Foundations: Signs and Wonders in Prophetic Ministry and the Substitutionary Atonement of Isaiah 53,” 43.

⁸⁰ John Wimber and Kevin Springer, *Power Evangelism* (Grand Rapids, MI: Chosen, 2009).

that others performed no miracles.⁸¹ Scriptures point out that there are diversities of gifts, differences in administrations, and diversities of operation by the same Spirit, Lord, and God (1 Cor 12:4-6). Furthermore, other miraculous gifts (1 Cor 12:7-11) were a part of the ordinary functions of the Corinthian church, and Paul notes that God “works miracles” in the church of Galatia as well (Gal 3:5).

Others who were not apostles worked miracles, such as Stephen (Acts 6:8), Philip (Acts 8:6,7), Ananias (Acts 9:17, 18; 22:13), Christians in several churches in Galatia (Gal 3:5), and those with gifts of “miracles” (1Cor 12:10, 28). Thus, miracles cannot be performed exclusively by an apostle. Additionally, “workers of miracles” and “healers” are distinguished from apostles (1 Cor 12:28).

Charismatics believe the Holy Spirit continues to function in the church today in the same way as the Spirit operated in the first-century church. The Gospels and the Book of Acts are considered models for ministry, not just church history remembered, as markers of the foundation of the church. Charismatics are committed to proclaiming the gospel and performing miracles, just like apostles and early Christians. The same Holy Spirit who filled Jesus and the twelve apostles fills believers today (Acts 1:8). Believers should expect to perform similar and even greater works (John 14:12).

Proclamation of the gospel releases the kingdom of God and His supernatural power. Today, the existence of the supernatural power of the kingdom of God signifies charismatic theology and practice. The church as the Body of Christ is a supernatural people who received the baptism of the Holy Spirit (Matt 3:11; Acts 1:1-5). Receiving

⁸¹ Wayne Grudem, “Should Christians Expect Miracles Today? Objections and Answers from the Bible,” *The Kingdom and the Power*, ed. Gary S. Grieg and Kevin N. Springer (Ventura, CA: Regal Books, 1993), 60.

the Holy Spirit regenerates and transforms the life of believers; however, the Holy Spirit does not stop there. The Holy Spirit continues to empower the church with spiritual gifts enabling it to display the power and kingdom of God until the second coming of Christ.

Contrary to the cessationists, miracles, including prophecy, authenticate the message and the messengers of the gospel. Jesus is introduced by John the Baptist in all four Gospels as having the mission of baptizing people in the Holy Spirit.⁸² Baptism is a sign of preparation for the New Covenant, which would be revealed in the heart of the believer (Jer 31:33; Is 59:21) by the ongoing actions of the prophetic Spirit of the New Covenant (Acts 2:38-39; Gal 3; 2 Cor 3).⁸³ Baptism with the Holy Spirit was not just for repentance and forgiveness of sins. This was the issue of the Protestant conflict with Catholics—there was no pressure to explore what the Bible had to say about the mission of Jesus to “baptize in the Holy Spirit.”⁸⁴ Yet, when one studies the Spirit of God in the Bible, one finds the Scriptures overwhelmingly correlate with prophetic revelation or power—actions that cessationist theology claims have ceased.⁸⁵

Conclusion

There is more evidence to believe the church was created to live in the power and authority of the Holy Spirit until Jesus returns than not to believe. Charismatics believe that spiritual gifts continue to play a significant role in expressing the purpose and call of God for life and ministry in the church. Contrarily, cessationists believe the miracles of

⁸² Jon Mark Ruthven, *What's Wrong with Protestant Theology*, 204.

⁸³ Jon Mark Ruthven, *What's Wrong with Protestant Theology*, 204.

⁸⁴ Jon Mark Ruthven, *What's Wrong with Protestant Theology*, 205.

⁸⁵ Jon Mark Ruthven, *What's Wrong with Protestant Theology*, 206.

Jesus, apostles, and prophets were only necessary for the foundation of the early church.

In other words, cessationists believe that spiritual gifts displayed by Jesus and the twelve apostles are not available to the followers of Jesus today. The discrepancies in these two points of view make all the difference in the type of ministry churches offer.

The charismatic movement has penetrated every mainline denomination and affected virtually every church in the world. Charismatics believe there are many reasons God worked miracles during the ministry of Jesus, the apostles, the early church, and today. Cessationists believe that the primary reason for miracles was to authenticate Jesus and the apostles as the chosen men of God to proclaim the Gospel. Cessationists and charismatics both believe in miracles. However, charismatics believe that they are still being performed today to accomplish the purpose God intends through spiritual gifts and supernatural power and that they will continue until the second coming of Christ.

The New Testament teaches that God gives spiritual gifts to the church for the common good of the saints and the work of the ministry (1 Cor 12:7). First Corinthians is the book of the Bible that speaks most on spiritual gifts and that cessationists used to affirm that spiritual gifts have ceased. Yet when Paul explains the purpose of his letter to the church at Corinth, he states that he does not want the church to lack any gift as she waits for the revealing of the Lord Jesus (1 Cor 1:7). Currently, no evidence reveals that Jesus has returned; therefore, the church should still be using spiritual gifts today.

Nevertheless, some modern scholars have affirmed ‘natural gifts’ but deny that supernatural gifts, such as prophecy, remain. There is no Biblical support that spiritual gifts, whether natural or supernatural, have ceased. Paul emphasizes the need for various gifts, including prophecy, “to equip the saint for the work of ministry, for building up the

body of Christ, until all of us come to the unity of faith and of the knowledge of the Son of God, to maturity, to measure of the full stature of Christ (Eph 4:12-13)."

Charismatics insist that the gifts of the Holy Spirit and the miracles, signs, and wonders did not stop at the end of the Apostolic age. These gifts continue to manifest in the church as the presence of the Holy Spirit. According to Gary Grieg, signs and wonders were not restricted to the apostles but were practiced by all believers throughout the Early Church according to the New Testament.⁸⁶ Likewise, Jeffrey Niehaus argues that signs and wonders are a well-documented part of what it meant to be a prophet or one who was called to speak and act on behalf of God.⁸⁷ The connection between the prophets of God and healing ministry stands out through the Bible and beyond. From Abraham and King Abimelech (Gen 20) to Elijah (1 Kings 17) and Elisha (2 Kings 4-5), then Paul (Acts 20:10) and finally Jesus (Gospels), the parallels between miracles and prophets are marvelous and have a purpose. God performed miracles through his prophets as a part of His care for His people but also to show people that he alone is God and to point them toward salvation.⁸⁸

The ministry of the word and the miraculous works did not stop with the apostle Paul nor the New Testament Church. Moving from the Old Testament to the New Testament, the evidence is mounting that God desires to have prophetic people who are gifted to advance his kingdom through signs and wonders. Following his death, burial

⁸⁶ Gary S. Greig, "The Purpose of Signs and Wonders in the New Testament: What Terms for Miraculous Power Denote and Their Relationship to the Gospel," *The Kingdom and the Power*, ed. Gary S. Grieg and Kevin N. Springer (Ventura, CA: Regal Books, 1993), 143.

⁸⁷ Jeffery Niehaus, "Old Testament Foundations: Signs and Wonders in Prophetic Ministry and the Substitutionary Atonement of Isaiah 53," *The Kingdom and the Power*, ed. Gary S. Grieg and Kevin N. Springer (Ventura, CA: Regal Books, 1993), 42.

⁸⁸ Jeffery Niehaus, "Old Testament Foundations: Signs and Wonders in Prophetic Ministry and the Substitutionary Atonement of Isaiah 53," 44.

and ascension, Jesus sent his Spirit to enter his people (John 14:17) and empower them (Rom 8:9) for prophetic living. According to Rev 19:10, the testimony of Jesus is the spirit of prophecy; therefore, those living for Jesus have the spirit of prophecy within them. This does not mean that all will prophesy or be prophets, but that God continues to work through his people to perform miracles, signs, and wonders.

Spiritual gifts continue to exist. There is no biblical evidence that the gifts ceased at the end of the Apostolic age. On the contrary, there is every reason to believe the church was created to live in the power and authority of the Holy Spirit until the return of Jesus.

Prophets must understand how they can relate to the other gifts effectively. The next chapter investigates an interdisciplinary method to help pastors and prophets learn to function as a team. Facilitated mentoring is a structure and series of processes designed to create an effective mentoring relationship. Using this method can guide pastor and prophet through behavior changes and evaluate the results of the mentees, mentors, and organization. Planned, deliberated, or facilitated mentoring relationships can support an organization and help individuals meet goals. This chapter provide guidelines on how to integrate mentoring in the five-fold ministry team development process. Working as a team enables ministry leaders to encourage and strengthen the church.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Introduction

Churches are healthier with prophets than without them; however, pastors and prophets sometimes have difficulty relating to each other. If protocols and procedures are instituted to govern the pastor and prophet interactions, then their relationship will be strengthened, and the church will be healthier. Mentoring is an excellent method to enhance the relationship between church leaders. It is practicing what Rom 1:12 (KJV) calls mutual faith, which means encouragement, support, and other spiritual gifts, all working as a team to inspire, encourage and instruct one another (Eph 4:15-16).

Mentoring is not a new notion. The primary mode of leadership training used by Jesus was mentoring a small group of disciples. This intimate and personalized approach to learning can be the most significant and life-changing educational experience a student has while engaged in theological studies.¹ Yet, if the engagements are poorly managed, it can be seen as a waste of time.

Mentoring is acknowledging that a social relationship works amid the ambiguity that the wisdom of an older or more experienced person is still relevant for a younger or inexperienced person. In other words, the relationship assumes that through a leap in the

¹ Perry Shaw, *Transforming Theological Education: A Practical Handbook for Integrative Learning* (Cumbria, UK: Langham Global Library, 2014), 112.

imagination, the wisdom from old experiences can be recalibrated and used for new circumstances. Mentoring relationships depend on honoring what was learned in the past while recognizing that new experiences can teach new responsibilities.

Many kinds of mentoring processes exist that appear to meet particular needs. In theological education, mentoring is the practice of a one-on-one relationship between the student and a more mature leader.² In the context of this project, mentoring will be the practice of a one-on-one relationship between the pastor and the prophet. This is not to say that the prophet is less mature than the pastor because mentors do not have to be more senior than their mentees. What matters is that mentors have experiences from which mentees can learn.

Mentoring in this project will be more than just pairing two people together for mutual support. The goal is to develop a relationship of encouragement, wisdom, and direction between the prophet and the pastor. In addition, it is to develop the skills and leadership abilities of both the pastor and the prophet regarding the importance of prophetic ministry in the local church.

Mentorship

What is Mentoring?

Mentoring as an idea is a modern notion; however, the practice of mentoring is old. It is as old as social relationships in which one person knows things that would help

² Perry Shaw, *Transforming Theological Education: A Practical Handbook for Integrative Learning*, 112.

another person flourish with well-being or success.³ A precise definition of mentoring is elusive because there are so many types. Mentoring is the act or process of helping and guiding another person to support their personal development. It is a process that always involves communication and is relationship-based.

Facilitated mentoring will be used for this project. According to Murray, facilitated mentoring is a structure and series of processes designed to create an effective mentoring relationship; guide the desired behavior change of those involved, and evaluate the results of the mentees, mentors, and organization.⁴ Its primary purpose is to systematically develop the skills and competencies of less experienced people. The mentoring process does not work by just changing how someone learns. Instead, it operates through a change in behavior in the decision-makers and participants. Facilitated mentoring will create conditions for motivating behavior change. Having a planned mentoring process has a significant advantage over happenstance encounters. Facilitated mentoring can help the organization gather data to track results, measure outcomes, and assess the cost-effectiveness of the process.⁵

Best utilized, mentoring processes orient, train, and advance the skills, knowledge, and experiences of striving leaders. Mentoring is used in a wide range of professions. For example, mentoring may be used in youth services to work alongside teenagers, in training interim managers, in adult education, or training counselors. According to Margo

³ Walter Brueggemann, “Mentoring in the Old Testament,” in *Mentoring: Biblical, Theological, and Practical Perspectives*, ed. Dean K. Thompson and D. Cameron Murchison (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2018), 7.

⁴ Margo Murray, *Beyond the Myths and Magic of Mentoring: How to Facilitate an Effective Mentoring Process* (San Francisco, CA: Jossey-Bass Inc, 2001), 5.

⁵ Margo Murray, *Beyond the Myths and Magic of Mentoring: How to Facilitate an Effective Mentoring Process* 6.

Murray, “mentoring is the deliberate pairing of a more skilled or experienced person with a lesser skilled or less experienced one, with the mutual, agreed-upon goal of having the less skilled person grow and develop specific competencies.”⁶ Mentoring programs can help the mentee understand the inner workings of companies and draw on the experiences of someone who has already gone through what they are going through. A goal of mentoring is to model and assist the mentee in choosing and acting wisely.

Sometimes during mentoring, lessons are learned from spoken words or watching people. In addition, lessons may be learned on how to behave and how not to behave. In a review of the literature regarding mentoring relationships, two critical structures emerged: 1) traditional relationships, where formal, hierarchical mentor/mentee relationships were common, and 2) peer relationships, which are a less structured and more spontaneous form of mentoring. The key findings from the literature were that no matter the structure of the relationship, the two primary functions mentors perform to support their mentees are career development and psychosocial support. Thus, mentoring is an essential and effective process to prepare and develop leaders to succeed in their environment.

Why Mentoring?

Mentoring is a critical link in developing, protecting, and optimizing Christian leaders for the next century.⁷ It allows leaders to form relational networks that add

⁶ Margo Murray, *Beyond the Myths and Magic of Mentoring: How to Facilitate an Effective Mentoring Process*, xxiii.

⁷ Bobb Biehl, *Mentoring: How to Find a Mentor and How to Become One* (Mt. Dora, FL: Aylen Publishing, 2008), xiii.

security, acceleration, and depth to their lives. Mentoring is the most critical thing we can do today to prepare and protect the next generation of Christian leaders.

In his profound analysis of Dietrich Bonhoeffer's *Letters and Papers from Prison*, Martin E. Marty affirms that "when peers meet and talk with each other, or when a generous mentor and an assertive student engage each other, something goes on that has the chance of altering world views.⁸

Mentoring was the chief learning method in the society of artisans, where an apprentice spent years at the side of the craftsman learning not only the mechanics of a function but the 'way of life' which surrounded it.⁹ In contrast to the past, the mentoring function is in short supply today. Today what passes as the development of people happens in the classroom. People are certified from an institution rather than by the stamp of approval from a mentor. The criteria for the judgment of people usually rests upon knowledge rather than wisdom, an achievement rather than character, profit rather than creativity.¹⁰

Modern culture is beginning to realize that something precious has been lost by permitting mentoring to become a lost art. People are becoming aware that virtually all training of the people in the Bible happened in the context of mentoring. Preaching and Biblical knowledge is not enough to develop the Christ-likeness necessary to fulfill the mission of the church. Thus, mentoring was chosen to strengthen the pastor and prophet relationship. Society desperately needs to recover the mentoring function and make it the prime activity in all human relationships.

⁸ Dean K. Thompson and D. Cameron Murchison, "Introduction," in *Mentoring: Biblical, Theological, and Practical Perspectives*, ed. Dean K. Thompson and D. Cameron Murchison (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2018), 1.

⁹ Bobb Biehl, *Mentoring: How to Find a Mentor and How to Become One*, 10.

¹⁰ Bobb Biehl, *Mentoring: How to Find a Mentor and How to Become One*, 11.

Mentoring makes a difference in the life of the mentee and the mentor. According to Biehl, four significant factors make mentoring vital for individuals today: 1) mobility, 2) manhood/womanhood, 3) models, and 4) minority status.¹¹ First, the mobility of modern society has caused widespread disconnected relationships within families. Family members that would have served as mentors are now too distant to form the connections required to be a mentor. Therefore, special effort is needed to develop mentoring relationships. Second, the maturity level of a man and woman can be enhanced through mentoring. Mentoring provides an opportunity for manhood and womanhood to emerge, be discussed, and be defined, so that they may enter into a level of confidence that would rarely be possible without the mentoring relationship.¹² Third, mentoring is vital for healthy models of adult roles and relationships. With the sophistication of technology comes the increased need for a warm personal relationship with people. Biehl states that society relates primarily to machinery, megs, RAM, and baud rates. Models of people who can relate not only to machinery and technology but also to people and life are needed.¹³ Fourth, in smaller groups, it is critical to keep each leader. For example, a business with thirty thousand employees may not be affected if it loses a few leaders; however, in a smaller firm or church, the loss of one leader can have a significant impact. Biehl goes further to state,

Christian leaders are rapidly becoming a minority voice in terms of absolutes, values, perspectives, and worldview in our generation. Yet, we cannot afford to

¹¹ Bobb Biehl, *Mentoring: How to Find a Mentor and How to Become One*, 12.

¹² Bobb Biehl, *Mentoring: How to Find a Mentor and How to Become One*, 13.

¹³ Bobb Biehl, *Mentoring: How to Find a Mentor and How to Become One*, 14.

lose a single leader in the Christian community. Thus, mentoring has become an even more urgent need in our time.¹⁴

Mentoring is the relational glue that binds one generation to the previous and the next generations. It is the bridge that will connect, strengthen, and stabilize future generations of Christians in this increasingly complex and threatening world.¹⁵

How Mentoring Impacts the Project

Mentees often go to mentors to authenticate, amend, and correct their thoughts on an approach to life.¹⁶ Mentoring involves an intimate, committed, continuous, developmental, and reciprocal relationship. To have a mentor available in times of need and situations of potential growth opens oneself to life-shaping experiences and life-changing wisdom.¹⁷ In *The Road to Character*, David Brooks says, “We all need people to tell us when we are wrong, to advise us on how to do right, and to encourage, support, arouse, cooperate, and inspire us along the way.”¹⁸ Therefore, mentors not only will inspire, but also they correct, reprove and support.

Through this project, mentoring will allow the prophet to engage in the life of the pastor and develop an understanding of the ways of church leadership. Proverbs 27:17 teaches that iron sharpens iron, and one person sharpens the wits of another. Likewise,

¹⁴ Bobb Biehl, *Mentoring: How to Find a Mentor and How to Become One*, 14.

¹⁵ Bobb Biehl, *Mentoring: How to Find a Mentor and How to Become One*, 16.

¹⁶ Dean K. Thompson and D. Cameron Murchison, “Introduction,” in *Mentoring: Biblical, Theological, and Practical Perspectives*, 1.

¹⁷ Dean K. Thompson and D. Cameron Murchison, “Introduction,” in *Mentoring: Biblical, Theological, and Practical Perspectives*, 1.

¹⁸ David Brooks, *The Road to Character*, (Manhattan, NY: Random House, 2015), 130.

mental sharpness comes from being around good people. Mentoring can help people see ideas with new clarity, refine them, and shape them into clear insights. It allows partners to challenge one another and stimulate thought without involving egos in the discussion. When the pastor and prophet partner with other church leaders and bring their ideas and insights together, they help each other become sharper and stronger. Additionally, they help the church become healthier.

Mentoring From a Biblical Perspective

There are several instances of mentoring in the narrative materials of the Old Testament. For example, Jethro and Moses (Exod 18), Moses and Joshua (Num 27:18-23), and Eli and Samuel (1 Sam 3:1-18). Additionally, there are instances of mentoring taking place among biblical royal figures such as Hushai, Ahithophel, and Absalom (2 Sam 15-17), David and Solomon (1 Kings 2:1-9), and Mordecai and Esther (Esther 4:10-17). All of these provide excellent examples of how the practice of mentoring is not a modern notion but one that dates to antiquity. However, the restraints of this chapter prohibit explanations of these examples of mentoring.

Nevertheless, some prophetic narrative encounters offer a great segue to how mentoring is beneficial to the pastor and prophet relationship. These prophetic traditions are Elijah and Elisha (1 Kings 19:19-21), and Hulda and Josiah (2 Kings 22:14-20). The best-known example of personal prophetic mentoring in the Bible is the relationship between Elijah and Elisha. This narrative is dominated by the threefold use of the term follow. First, Elisha proposes to follow Elijah. Second, Elisha turns back from following Elijah; and third, Elisha follows Elijah. The term “follow” denotes that Elisha had to be

in the company and under the instruction of Elijah. Elisha becomes a mentee to Elijah. Elijah did not give Elisha any instructions or commands, but Elisha, on three occasions, promised never to leave Elijah (2 Kings 2:2; 2:4; 2:6).

Moreover, when Elijah cast his mantle on Elisha, it was an act of designation.¹⁹ Elijah mentored Elisha by his presence, his courage, and his performance. By being so closely committed to Elijah, Elisha inherited his transformative capacity.²⁰ The relationship Elijah had with Elisha helped him to reach his God-given potential. Additionally, Elijah had given Elisha the ability to continue his work.

Another prophetic example of mentoring from the Old Testament is the relationship between Hulda and Josiah. Although the prophet Hulda never meets with Josiah, she does mentor him. When the scroll is found in the temple, the advisors of King Josiah consult Hulda to find out what should be done. The response of Hulda is given in two parts. First, Hulda issues a characteristic prophetic speech of judgment (2 Kings 22:15-17). She confirms the threat of the scroll that there will be a coming disaster on Jerusalem because of their covenantal disobedience and worship of other gods. Second, Hulda directly addresses King Josiah (22:18-20). She informs King Josiah that because he has taken the scroll seriously and acted out of humility, he will not have to witness the disaster of Jerusalem. According to Brueggemann, the fact that Josiah died a violent death at the hand of his enemy (23:29-30) does not discredit the assurance offered at the time. Mentoring is not omniscient but makes the best judgment available at the moment.

¹⁹ Walter Brueggemann, “Mentoring in the Old Testament,” in *Mentoring: Biblical, Theological, and Practical Perspectives*, 13.

²⁰ Walter Brueggemann, “Mentoring in the Old Testament,” in *Mentoring: Biblical, Theological, and Practical Perspectives*, 13.

It cannot control or predict the outcome of any choice but invites the one mentored to take chances in the future based on the best option.²¹

The concept of mentorship can be found throughout Scripture. Moses was mentored by his father-in-law Jethro, first as a son-in-law and then as a leader (Exod 18). The mentoring relationship between Eli and Samuel prepared Samuel for the tasks and responsibilities that were his after the death of Eli (1 Sam 1-4). Jesus mentored his disciples (Luke 9), and both Barnabas and Paul excelled in mentoring (Acts 9-15).²² Jesus was clear with his mentoring style; he led so that others could follow (Matt 16:24-26). The Apostle Paul established mentoring as his leadership model by encouraging his disciples to follow his example as he followed the example of Christ (1 Cor 11:1). From these examples, it is clear if a mentor expects others to follow their example, they must be wholeheartedly committed to following Christ. The adage “do what I say, not what I do” will be detrimental to both the mentor and the mentee.

Mentoring From a Church Perspective

How does this translate into tangible benefits for the local church, particularly in the pastor/prophet relationship? It is clear from these examples that mentoring allows for various styles and strategies. In each case, the mentor seeks to guide the mentee in a particular direction. Unfortunately, no word in the New Testament Greek readily translates into the word “mentor.” Thus, to study mentoring in the New Testament, one

²¹ Walter Brueggemann, “Mentoring in the Old Testament,” in *Mentoring: Biblical, Theological, and Practical Perspectives*, 15.

²² Got Questions Ministries, *Got Questions? Bible Questions Answered* (Bellingham, WA: Logos Bible Software, 2002–2013).

needs to look at terms and passages that discuss the concept.²³ Many passages discuss the concept of mentoring; however, this chapter will examine how Paul can help modern Christians understand mentoring from the church perspective and whether the term mentor can be associated with him.

No one in the New Testament can be identified as a mentor. However, there are situations where Paul acts like a mentor, and can be appropriately identified as such to other early Christians.²⁴ Looking at Paul, one sees how the relationship between mentor and mentee, or between teacher and pupil, or between apostle and congregation, emerged at the beginning of the Christian mission to the Gentiles.²⁵ Paul had some expectations of his companions. Sometimes his companions were scribes who wrote the letters Paul dictated. Paul sent some of his disciples to act and behave under his authority at other times.

Still, there were times when Paul had a mentoring relationship with the churches or the community. He mentored the churches he founded through prayer and fellowship. For example, the profound hope of Paul for the church at Ephesus was that it would demonstrate love, unity, diversity, and maturity. On his second missionary journey, Paul planted a church in Ephesus with the help of Aquilla and Priscilla (Acts 18:19). Paul spent two to three years teaching in the city. He wrote a letter to the Ephesians. Ephesians 4:11-16 focuses on how gifted leaders should equip the Body of Christ for mutual

²³ Walter Brueggemann, “Mentoring in the Old Testament,” in *Mentoring: Biblical, Theological, and Practical Perspectives*, 23.

²⁴ David L. Bartlett, “Mentoring in the New Testament,” in *Mentoring: Biblical, Theological, and Practical Perspectives*, ed. Dean K. Thompson and D. Cameron Murchison (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2018), 23.

²⁵ David L. Bartlett, “Mentoring in the New Testament,” in *Mentoring: Biblical, Theological, and Practical Perspectives*, 24.

ministry. Paul and his disciples demonstrated the character traits listed in these verses.

Although the disciples may not have understood themselves as mentors, they did mentor in one way or another. Part of their mentoring role was helping the new society of believers reach their potential.

Priscilla and Aquila were discipled or mentored by Paul (Acts 18). They first met Paul in Corinth, became good friends, and shared in his work. Paul lived and worked with them while founding the Corinthian church. After a year and a half, Paul left for Ephesus and took Aquila and Priscilla with him. The couple stayed in Ephesus when Paul left and established a church (1 Cor 16:9). Apollos, an eloquent preacher, came through Ephesus preaching only the baptism of John. Priscilla and Aquilla took him aside and explained the significance of the death and resurrection of Christ, the indwelling ministry of the Holy Spirit, and the mystery of the church containing both Jews and Gentiles (Acts 18:24-26). Through the mentorship of Paul, both Aquilla and Priscilla possessed an in-depth understanding of the doctrine, and they were able to pass it on to another Christian to build him up in the faith.²⁶ Later, when Timothy was pastoring the church at Ephesus, Aquilla and Priscilla were with him, still faithfully serving. They continued to be hospitable to other Christians and spread the gospel they learned from Paul.

Though there is no precise word that Paul was a mentor, it can be seen from his relationship with his disciples and interactions with his churches what Christian mentoring should look like. The actions of Paul indicate that he was a kind of mentor. He demonstrated several character traits that showed mentoring is more expansive than simply teaching and training. Paul showed that mentoring invests time and prayer, builds

²⁶ Got Questions Ministries, *Got Questions? Bible Questions Answered* (Bellingham, WA: Logos Bible Software, 2002–2013).

relationships with disciples and churches, and invests emotionally in transferring values, skills, and attitudes.

Mentoring cannot happen outside the context of a relationship.²⁷ Paul does not say what it means to be a mentor, but he shows what it means to have friends, companions, coworkers, and churches who looked to him for wisdom. From the examples in the Bible and the life of Paul, one can see that mentoring is one of the valuable means that God uses to help people reach their potential of becoming mature in Christ, developing their gifts, and fulfilling the call of God on their lives.

Mentoring from a Historical Perspective

The word “mentor” originated from ancient Greek mythology when the trusted friend of Odysseus, named Mentor, stayed behind in Ithaca to watch over the upbringing of Telemachus, son of Odysseus. The Greeks believed that humans survived by learning skills, culture, and values directly from other humans that they looked up to or admired.²⁸ Thus, a mentor can be defined as someone who teaches or gives help and advice to a less experienced and often younger person. According to the *Concise Oxford English Dictionary*, a mentor is an experienced and trusted advisor.²⁹ Additionally, a mentor can be a teacher, advocate, adviser, guide, sponsor, role model, and champion.

²⁷ Ted W. Engstrom and Norman B. Rohrer, *The Fine Art of Mentoring: Passing on to Others What God has Given to You* (Brentwood, TN: Wolgemuth and Hyatt Publishers Inc, 1989), 73.

²⁸ Margo Murray, *Beyond the Myths and Magic of Mentoring: How to Facilitate an Effective Mentoring Process* (San Francisco, CA: Jossey-Bass Inc, 2001), 7.

²⁹ Catherine Soanes and Angus Stevenson, eds., *Concise Oxford English Dictionary* (Oxford, England: Oxford University Press, 2004).

A mentor can be an experienced person in an organization or institution who trains and counsels new employees or students. A mentor can be an individual who acts as an advisor or coach who fosters the development and growth of a less experienced individual. While a mentor might offer tools, advice, and training, it is up to the mentee to regularly absorb and apply their teachings. By providing support, a mentor enables the mentee to grow toward their potential through challenging tasks, advice, and encouragement.

Mentoring from a Theological and Pastoral Perspective

In theology and pastoral ministry, mentoring depends on the mentor or the pastor who calls, trains, and sends their mentees or disciples. Theologically, mentoring is impossible to describe apart from the life, death, resurrection, and ascension of Jesus Christ. As practiced in theology and pastoral ministry, mentoring has life in Christ as its focus and a definite end.³⁰ If not for the ministry of Christ, mentoring would be methodic and perhaps admired for efficiency and professionalism. In theology, mentoring is for the sake of witnessing for Jesus Christ.³¹

Since Jesus is the leader and the church is to follow him, Christian mentoring is a process dependent upon submission to Christ. Spiritually, mentors are saints who have learned to follow. Following is counterintuitive to the understanding of leadership, but it should be the way of the Christian life. John Calvin insisted that “all right knowledge of

³⁰ Thomas W. Currie, “Theological–Pastoral Perspectives on Mentoring,” in *Mentoring: Biblical, Theological, and Practical Perspectives*, ed. Dean K. Thompson and D. Cameron Murchison (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2018), 39.

³¹ Thomas W. Currie, “Theological–Pastoral Perspectives on Mentoring,” in *Mentoring: Biblical, Theological, and Practical Perspectives*, 39.

God is born of obedience.”³² This obedience involves recognizing that the life of an individual is not their own but belongs to the one whom they should be following, Christ. The call to discipleship is a call to follow Christ (Mark 2:14).

Although Scripture does not make clear what it means to follow, one sees that Jesus mentored the disciples through parables (Matt 13), specific instructions (Mark 6:7-13), and examples (John 13:12-16). Jesus walked with them while he was here on earth. When the disciples abandoned him when he faced the humiliation of the cross, Jesus surprised them on the road and mentored them by instructing them in the word and accompanying them on the way (Luke 24:13-34). Also, after his encounter with the risen Lord on the road to Damascus, Paul confesses to having spent time in several places, but only after fourteen years of study and training does he embark on his missionary journeys to share the gospel to the saints. Learning to follow takes time and being mentored. The mentor or the mentee does not control this relationship but relies on the Holy Spirit to provide insight, change lives, and teach through the modeling process.³³

Equipping the saints for the work of the ministry requires careful listening, mentoring in language and study, attentiveness to old arguments to train theological behaviors to be used in the service of the church. Pastoring involves embracing the messiness of the congregation as well as the leadership. It consists in undertaking the hard work of listening and training leadership while crafting sermons that apply to the lives of the flocks. To be a mentor who will show the mentee how to discern matters of

³² Thomas W. Currie, “Theological–Pastoral Perspectives on Mentoring,” in *Mentoring: Biblical, Theological, and Practical Perspectives*, 41.

³³ Got Questions Ministries, *Got Questions? Bible Questions Answered* (Bellingham, WA: Logos Bible Software, 2002–2013).

theological significance, exemplify the discipline of making time, and have the patience to help the mentee reach their God-given potential is admirable.

Mentoring in the field of theology is never dull or tedious. As church leaders learn to work together toward a shared vision of great hope while following Christ, listening and loving one another, and pursuing the love of God for this world, mentoring and pastoral ministry will become a joyous occasion.

Conclusion

The office of the prophet is one of the five-fold ministry gifts vital for the foundation of the church. The gifts of pastor, teacher, evangelist, and apostle by themselves are unbalanced. Each person functioning in the ministry gift should be accountable to someone. A local pastor with no answerable structure is unstable. Likewise, a prophet with no accountability expectations is unbalanced. Every ministry gift must take it upon themselves to establish lines of credibility and integrity so that the whole Body of Christ is safeguarded.³⁴

The prophet must understand how they can effectively relate to the other gifts. Every prophet should have an established framework and routine of accountability.³⁵ The starting point is recognizing that the pastor is the spiritual authority over the local church.³⁶ As the spiritual authority, the prophet should be submitted to the pastor.

³⁴ Graham Cooke, *Developing Your Prophetic Gifting* (Tonbridge, Kent TN11 9XT, UK: Sovereign World Ltd, 1994), 145.

³⁵ Graham Cooke, *Developing Your Prophetic Gifting*, 145.

³⁶ C. Peter Wagner, ed., *Pastors & Prophets: Protocol for Healthy Churches* (Colorado Springs, CO: Wagner Publication, 2000), 28.

However, this does not mean that the word of the pastor is law and cannot be questioned. For example, the prophet Nathan confronted David regarding his relationship with Bathsheba and the cover-up of their affair (2 Sam 12). According to Cooke, more errors in doctrine and practice, more abuse in control and manipulation, and more lives have been ruined by non-accountable pastors than have ever been damaged by the prophetic.³⁷

Often, the lack of spiritual protocols that enable prophets to play by the rules causes a strain on the relationship between the pastor and prophet. Cooke states, “The answer always to mis-use is not non-use but proper use.”³⁸ As pastors and prophets develop a proper relationship with each other, they can propel the church forward with power and vision to become all God intended it to be. Effective facilitated mentoring is one way the pastor and prophet relationship can be strengthened.

Facilitated mentoring is a structure and series of processes designed to create an effective mentoring relationship; guide the desired behavior change of those involved, and evaluate the results of the mentees, mentors, and organization.³⁹ Planned, deliberate, or facilitated mentoring relationships can support an organization and an individual in meeting goals and needs. A successful mentoring process should be a comprehensive people-development system component. It should be carefully integrated into the other parts of the system. When all leaders have the skills and strengths to assist their associates with career planning, skill development, and growth, the need for a mentoring

³⁷ Graham Cooke, *Developing Your Prophetic Gifting*, 145.

³⁸ Graham Cooke, *Developing Your Prophetic Gifting*, 145.

³⁹ Margo Murray, *Beyond the Myths and Magic of Mentoring: How to Facilitate an Effective Mentoring Process*, 5.

process is diminished.⁴⁰ Still, the mentor can continue to impart added value in the life of the mentee.

In giving themselves, the mentors sacrifice individual interest to recognize the vision that draws both the mentor and mentee toward a common goal. It is in the shared passion for the work of ministry, for the goal of theology, for the joyful gratitude that arises from the gracious act of God in Jesus Christ that mentoring begins to be possible.⁴¹ Mentoring is the relational bridge connecting, strengthening, and stabilizing future generations of Christians.⁴² Mentoring allows for the grooming of the next generation of leaders.

Leadership means different things to different people. According to Bobb Biehl in *Leading with Confidence*, Christian leadership knows what God wants to be done next, knows why He wants it to be done, and knows how to bring the resources of God to bear on the need at hand.⁴³ When a new initiative or issue hits the church, people will always look to their leaders. Mentoring allows leaders to develop clear, realistic, measurable priorities. It will enable an experienced person to help the leaders accomplish these priorities.

The New Testament prophet acts as a catalyst in the church; they make things happen.⁴⁴ God is full of plans and visions for his church. A prophetic leader will foresee

⁴⁰ Margo Murray, *Beyond the Myths and Magic of Mentoring: How to Facilitate an Effective Mentoring Process*, 32.

⁴¹ Thomas W. Currie, “Theological–Pastoral Perspectives on Mentoring,” in *Mentoring: Biblical, Theological, and Practical Perspectives*, 52.

⁴² Bobb Biehl, *Mentoring: How to Find a Mentor and How to Become One*, 147.

⁴³ Bobb Biehl, *Leading with Confidence* (Aylen Publishing, 2005), 3.

⁴⁴ Graham Cooke, *Developing Your Prophetic Gifting*, 202.

and call the church and individuals to understand and receive those plans and purposes.

God is still revealing his secrets to his prophets. Additionally, prophets are active in preparing the people for the Lord (Isa 40:3; Luke 1:17).

Furthermore, prophets are activists. They are part of the leadership team equipping the saints for the work of the ministry (Eph 4:11). The five-fold ministry gifts equip people to be joined and knitted together by contributing to every member. As every member is effective in the work, the church will grow (Eph 4:16).

Prophets should work closely with the other five-fold ministry gifts. The Lord placed these gifts together to govern his church. Working as a team enables the ministry gifts to encourage and strengthen the church. However, it has been said that prophets and pastors do not get along. There is more tension in this relationship than in any other. Prophets plow up the ground and cause a disturbance. Sometimes pastors simply cover everything when encountering hard ground. Prophecy is attacking, stimulating, and provoking. Pastoring is restoring calm and order.

Still, pastors and prophets need to talk to each other. Cooperation, prayer, and facilitated mentoring before, during, and after the prophecy will ensure that everyone is on board and a united front is presented to the church. This will stop the plans of the enemy and allow the church to move forward with purpose and vision. Ongoing intentional interactions allow people to develop. Spending time together will enable pastors and prophets to build and bond with others to strengthen relationships.

Finally, chapter six discusses the project analysis. This chapter offers a detailed examination of the methodology, implications of the data, and conclusions. The pre- and post-questionnaire responses are reported. The chapter describes focus group discussions,

and individual interview replies. The data gathered offers the correlation between the problem statement and the hypothesis.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

In Ephesians 4:11, Paul mentions that Christ has given gifts to the church as leaders. Pastors and prophets are gifts given by God to lead the church. For a few centuries following the ascension of Jesus, the church followed the biblical leadership pattern mentioned by Paul in Ephesians. However, as the church grew and biblical knowledge increased, church leaders abandoned the leadership structure given by Christ and settled for a less-than-ideal form of government.

It is time for the church to return to the biblical leadership pattern found in Ephesians 4. The five-fold ministry gifts appointed by Christ are necessary to govern the church. However, the most challenging relationship is between the pastor and the prophet. This research aimed to discover principles and protocols to strengthen the connection between the pastor and the prophet.

All believers are called to participate in the prophetic actively, yet not all function in the office of a prophet. In this research, the term “prophet” describes the leadership gift given to those purposely ordained, anointed, and appointed by God to the office of prophet. Strengthening the relationship between the pastor and the prophet will enable prophets functioning in the office of prophets to walk out of the call of God more

effectively. Additionally, the local church will grow to maturity, ultimately leading members to share the love of Christ with the world (Eph 4:13-15).

Functioning as a prophet in the local church, I wanted to discover whether those recognized as prophets understand the magnitude of their gift to the pastor and the local church. Additionally, has the prophet developed practices for strengthening the relationship with their pastor? Furthermore, has a process been designed for how to sustain the relationship? Finally, can the understandings, experiences, practices, and procedures of these prophets and pastors be translated into spiritual principles and protocols to be used by other local churches to strengthen the relationship between the pastors and prophets?

Biblically, Ephesians 4:11-16 focuses on how the gifts appointed by God equip the Body of Christ for mutual ministry. The vision of Paul is that this new society of believers displays charity, unity, diversity, and growing maturity in the things of God. Every believer has a contribution to offer toward the growth of the Body of Christ. Additionally, God has given gifts to the church to prepare believers to minister to one another and the world in love. Pastors and prophets are a part of the gifted leaders that should build a dependable foundation for the church to equip and prepare believers to do the work of the ministry.

Historically, the behavior of some prophets has caused many pastors and churches to abandon the gift. The rebellious personality and spiritual immaturity of the prophet make it difficult for the pastor to develop a healthy relationship with them. Therefore, scholars and church leaders have debated whether prophets are needed today. Some scholars believe that prophets are unnecessary because we live in the dispensation of

grace. Others think that because the canon of Scripture is complete, God is no longer giving new revelation to prophets. Still, others believe God still reveals the truth to prophets in supernatural ways. Finally, some church leaders believe God enables prophets to deliver messages to others while pointing them back to Scripture.

God never intended for believers to contend alone with the problems of humanity. God does not want believers exposed to the influence of Satan without divine assistance and direction. Therefore, God appoints and anoints faithful and spiritual men and women as gifts to the Body of Christ. As pastors and prophets develop healthier relationships, the biblical and historical foundation of the church will become stronger.

Theologically, cessationism and continuationism regarding the prophetic gift are constantly debated. Some scholars are opposed to the fact that God still speaks to people. At the same time, other scholars believe in the ministry of the Holy Spirit that allows people to receive messages from God today. There is more evidence to believe in the power of God to speak through people than not to believe. Therefore, the church should continue to use the gifts God gave them. God continues communicating and working through His people to perform miracles, signs, and wonders.

Building on the biblical, historical, and theological foundations, which reveal that prophets are still necessary, this research wanted to develop an intervention to improve the contentious relationship between the pastor and prophet. The research seeks to discover the principles and protocols that should be developed and implemented within the local church to strengthen and sustain the pastor and the prophet relationship. Subsidiary questions that arise are: 1) What are the crucial issues involved in the development of principles and protocols for a strong pastor and prophet relationship; 2)

What are the core concepts used to develop these principles and protocols; 3) Are there any principles and protocols that are best practices for a robust and sustainable pastor and prophet relationship, and 4) Are there common mistakes, pitfalls or challenges that can increase understanding of these principles and protocols?

Hypothesis

Jesus gives precise instructions about how He wants His church organized. The biblical leadership structure in Ephesians 2:20 and 4:11 discusses the foundation of the church and the five-fold ministry gifts, respectively. The most challenging relationship is how pastors are supposed to relate to prophets and how prophets are supposed to relate to pastors. The major thrust of this project was to study the pastor and the prophet and determine what principles and protocols should be developed to govern their relationship. Therefore, if the pastor and prophet learn biblical guidelines to manage their relationship, then they will be equipped with the skills necessary to establish a healthy relationship.

Methodology

Any intervention must consider the goals, needs, and opportunities necessary to address the problem or behavior. Determining the desired outcome and present condition produces the data to describe the gap. The gap could show which intervention, if any, is most appropriate.¹ This gap analysis was the starting point for the project. This analysis was done by gathering data from key decision-makers. For this project, the key decision-makers were the pastors.

¹ Margo Murray, *Beyond the Myths and Magic of Mentoring: How to Facilitate an Effective Mentoring Process* (San Francisco, CA: Jossey-Bass Publication, 2001), 76.

Recruitment Procedures

During a mentoring session between the KCC pastor and prophet regarding a potential doctoral project, the KCC pastor and prophet realized that their relationship was unique and could be used as a model to develop principles and protocols to strengthen the pastor and prophet relationship among the KFCM. Subsequently, during the August 2021 KFCM monthly virtual meeting, the KCC pastor asked the KFCM pastors if they would be interested in being part of a research study to strengthen the relationship between the pastor and prophet. Interested pastors were asked to email the KFCM liaison for additional information. These pastors were added to a database as potential project participants.

Next, a focus group meeting with the interested KFCM pastors was conducted. During this meeting, the following was discussed: 1) the purpose of the project, 2) the goals and objectives for the project, 3) the degree of commitment and support for the participants, 4) the research methods that will be used to gather data and 5) participant meeting times. This meeting was designed to get a concise commitment to participate from interested pastors. Additionally, the meeting allowed the pastors to ask general questions regarding the project.

Then, the KFCM pastors interested in participating in the project were asked to identify the leader functioning in the office of the prophet that could be a candidate for participation. Next, the pastors were asked to explain to the chosen leader why it was essential for them to participate in the project. I hoped that if the pastor communicated the importance of the project to their chosen leader, the elected leader would be more

committed to the project. Finally, these leaders were added to a database as potential project participants.

Gathering Information

The context associate entered the identity of the participants and their intent to participate into a coded database. Questionnaires and interviews utilized codes from the database to keep information secure. All recorded and electronic data was protected with a security password only known by the principal investigator. At the end of the project, all records, data, and identifying information, including consent forms, collected while implementing this project will be retained for the requisite 3-5 years. After 3-5 years of retention, I will shred all written documents and delete electronic data.

Identifiable Information

Due to dealing with two unique ministry offices in the church, the project recorded identifiable information about the participants. Based on the current relation of the participants, unique and specific information may be shared referencing previous experiences and allusions from the lives of the participants. Any reader familiar with the participants may be able to recognize who the participants are in the project.

I tried to conceal identifiable data that could comprise the participants or others personally, professionally, or legally. Names of all people who could be negatively affected by what is written during this project were changed. I understand there can be identification by default when using my real name as the author. A disclaimer stated that names had been changed to protect the privacy of the participants. I understand that

changing names is not leakproof. However, consent forms made participants aware of how data was safeguarded.

Participant Selection

Interested pastors were asked to identify the prophet from their church eligible to participate in the study. The eligible prophet would have been a member of their church for more than one year and functioned in the office of the prophet. Following the individual conversations with the pastors interested in participating in the project, none identified leaders operating in the office of the prophet. However, these pastors did identify a key leader in their church that exhibited the character traits of a prophet. In addition, the pastors believed and trusted that these key leaders heard from God. Yet, the pastors were not ready to identify these leaders as functioning in the office of the prophet. However, the pastors were comfortable with calling these designated participants key leaders.

Discovering that the terminology used to identify the person functioning in the office of the prophet was a hindrance, pastors were asked to designate the key leaders that would participate in the research study. The pastor acknowledged that the selected leader exhibited the gift. In addition, the pastors recognized that God divinely stirred the elected leader to inspire and speak revelations for the church. However, based on the individual interview with the pastors and designated leaders, some hindrances to using the title of prophet included character development, spiritual immaturity, and the person having multiple giftings.

Based on this discovery, I determined that these pastors and key leaders should still participate in the project. I hope that allowing these pastors and key leaders with a passion for knowing more about the importance of the prophetic ministry to participate in the project would enable them to 1) become more comfortable using the title of prophet, 2) establish some prophetic protocols from the training session for the relationship between the pastor and the leader, and 3) understand that these selected leaders are functioning in the office of the prophet.

Therefore, I changed the terminology to identify participants. Instead of requesting that the pastor identify the person functioning in the office of the prophet in their church, the pastors were asked to identify the one key leader that exhibited the characteristic of a prophet. The following guidelines were suggested to pastors to help identify the leader: 1) the selected leader speak God-inspired revelation relevant to the pastor and the congregation, 2) the pastor and other church leaders trust the selected leader in the church, 3) the selected leader is spiritually mature enough to discuss their relationship with the pastor, and 4) the selected leader has been serving alongside the pastor and other church leaders for over three years. Each potential participant was sent an invitation letter and consent form using DocuSign. They were given 30 days to review and decide if they would participate. Three pastors and three key leaders returned signed consent forms.

Research Instruments

The project used a qualitative exploratory case study method incorporating participant action and ethnographic research methods. Participant action research (PAR)

is a method in which the researcher intervenes in and during the research from the beginning. PAR involves people concerned about or affected by an issue taking a leading role in producing and using knowledge.² Ethnographic research, sometimes called participant observation, involves the researcher engaging in a particular community or organization to observe their behavior and interactions in their natural setting over a prolonged time.³ Ethnographic data collection involves observations and interviews. Using these research methods has advantages and disadvantages. One main advantage is that these methods give direct access to the culture and practices of the pastor and prophet. Immersing in the culture may provide more authentic information and spontaneously observed dynamics.

Conversely, a significant drawback is that these research methods can lead to researcher bias. Also, these methods are very time-consuming. Therefore, because of time restraints, the primary data collection strategies used in the project were pre and post-project questionnaires, recorded individual interviews, and recorded focus group discussions. The interviews and questionnaires were formulated considering the research objective. The questions were designed to allow each participant to speak from their perspectives, experiences, and understanding. This information served as the foundation for developing the principles and protocols that will strengthen the pastor and prophet relationship in the local church. Following this project, I hope these principles and protocols will be applied during the mentoring sessions to promote a stronger connection between the pastor and the prophet.

² Fran Baum, et al, “Participatory Action Research” *Journal of Epidemiology and Community Health* vol. 60,10 (2006): 854–7, doi:10.1136/jech.2004.028662.

³ John Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approach* (Los Angeles, CA: SAGE 2018), 13.

Implementation

The project began with administering a pre-project questionnaire to all participants (Appendix B). In the subsequent weeks, virtual sessions were conducted every Tuesday evening (Appendix A). These sessions discussed the biblical, historical, and theological foundations for the pastor and prophet relationship. Additionally, a context associate conducted a session on the keys to a healthy relationship. Finally, a session discussed the pitfall of the pastor and prophetic relationship. Due to the locations of participants, all sessions, interviews, and focus group discussions were conducted virtually using the zoom platform.

The outline for each session was as follows:

1. Greetings and opening prayer
2. Review and reflection from the previous session
3. Session Content
4. Discussion, questions, next steps
5. Closing prayer

During the sessions, focus group discussions were conducted with pastors and prophets separately. Following the lesson on “Why do we need prophets in the local church,” a focus group discussion for the pastors was conducted (Appendix C). The focus group discussion for prophets followed the lesson on “Principles to practice for a healthy pastor and prophet relationship” (Appendix D). Additionally, between sessions, individual virtual interviews were conducted with each participant (Appendix E). Finally, all the participants received a post-project questionnaire (Appendix A).

A pre-project and post-project questionnaire were administered to determine participant knowledge regarding the prophetic ministry at the beginning and end of the project. Individual interviews with pastors and prophets were conducted to assess the current use of prophetic ministry in their church. In addition, focus group discussions were conducted to determine the involvement of prophets in church leadership. Also, during the focus group, information was shared regarding the current processes used to share a prophetic message from God with the pastor, church, and individuals. During these interviews and focus group discussions, a database of spiritual principles and protocols was gathered to build and strengthen the pastor and prophet relationship. A relationship training session was also conducted to equip the pastor and prophet with the techniques and tools necessary to establish a healthy relationship. A well-designed summary of findings, including the principles and protocols defined by the pastors and prophets, was presented to the pastors and key leaders at the end of the project.

Summary of Learnings

The project gathered data through questionnaires, interviews, and focus group discussions. Triangulation of data reduced research bias and enhanced validity by approaching the same topic with different tools. Using triangulation provides a clearer picture of the problem. The questions allowed participants to speak from their perspectives, experience, and knowledge. The data collection methods were designed to support each other so the strengths of additional data could compensate for any weaknesses in the data. The corroboration increased the validity and reliability of the results.

Pre and Post-Project Questionnaire

The data collected from these questionnaires assisted in discovering the participants' knowledge of prophecy versus the gift of the prophet. Additionally, data from the questionnaires allowed me to determine the following:

1. Do the pastor and the prophet currently have a relationship with each other?
2. Does the prophet presently function in a leadership position at the church?
3. Should the relationship between the pastor and prophet be developed or implemented in the church?
4. What principles and protocols do the pastors and key leaders believe influenced their relationship?
5. What pitfalls can cause contention between pastors and prophets?
6. What are the essential elements for a healthy relationship between the pastor and the prophet in the local church?

The questionnaire asked open-ended questions to allow participants to respond without limitations, restrictions, or coercion. The pre-project questionnaire responses indicated that the participants had fundamental knowledge regarding the gift of prophecy and the office of the prophet. However, none of the churches had established principles or protocols to govern the relationship between the pastor and the prophet. As a result, the key leaders were not functioning in the office of the prophet. Nor did the pastor want to give these key leaders the title of prophet. Therefore, based on the responses from the pre-project questionnaire, the prophetic ministry was not actively functioning in these churches. The pastors believed that the gift of the prophet was an important office that

should be a part of church leadership. However, the mistakes and pitfalls kept the pastors from designating the leader as a prophet. Additionally, the stigmatism around the prophetic ministry kept the pastors from developing the relationship needed within the leadership structure with the prophet.

The post-project questionnaire revealed that knowledge regarding the difference between the gift of prophecy and the office of the prophet increased. Both the pastor and prophet understood how the office of the prophet should support the pastor and other leaders in the ministry. The participants were able to list principles and protocols the pastor and the prophet should understand as it relates to the office of the prophet and helping them lead the church. The pastors indicated that they would establish a plan to call the prophet at least once a week and have general and spiritual conversations to build the relationship. In addition, the pastors wanted to establish an open-door policy with the prophet. This policy would encourage the prophet to communicate openly with the pastor and allow feedback and discussion between the pastor and the prophet. All participants identified that open and honest communication was critical to establishing a healthy relationship between the pastor and the prophet.

Additionally, the pastor and prophet identified pitfalls to avoid in the relationship. Many difficulties dealt with the lack of healthy communication in the prophetic ministry. Pastors and prophets hate conflict, gossip, confusion, arguing, and fighting.

Finally, the pastor and the prophet understood why the relationship between the two is essential. The participants indicated that God ordained and intended the pastor to guide and lead the flock through the word. However, the prophet should be a part of the leadership to support the pastor and the church. The participant indicated that the five-

fold ministry gifts are necessary for the church. Additionally, the pastor and the prophet needed to flow together and work in unity to help edify and build the kingdom of God.

Focus Group Discussion for Prophets

Focus group discussion questions were designed to discover the current involvement of the prophet in the local church. The data collected from the focus group discussion was used to determine the experience level of the leader serving in the current position and if the prophet was submitted to the pastor. Furthermore, the dialogue was designed to discover if the prophet had a positive, negative, or null relationship with their pastor. It allowed me to determine what strategies could be implemented to improve or develop the relationship. Some questions were designed to uncover what prophets believe the primary purpose of the prophetic ministry is for the local church. Additionally, the discussion enabled me to discover the current procedure used to deliver a message from God to the congregation and the pastor. Finally, the conversation allowed me to ascertain the maturity of the level of the prophet based on how they cooperated or responded to the pastor.

The focus group discussion response from the prophets indicated that they served as key leaders in the ministry. Only two key leaders participated in the focus group discussion. Again, the key leaders all had a relationship with the pastor. However, one leader indicated the relationship was not as strong. The leaders could identify the primary purpose of the prophetic ministry in the church. They said it was to serve alongside the pastor to help edify the church.

Additionally, one pastor indicated that the prophet was to forewarn the pastor and church of any significant events. Still, one noted that prophets were assigned to some geographical regions and should not try to operate outside the sphere without proper training. The leader indicated that they could share messages from God with the members individually without the supervision of the pastor. However, if the message received from God was for the congregation, the leader indicated that they should share the message with the pastor first. One of the leaders had an established procedure on how and when to share the message with the pastor. The other leader did not have an established protocol for sharing the divine message with the pastor. Therefore, the key leaders collaborated regarding some procedures that could be implemented to convey a message from God to the pastor.

Focus Group Discussion for Pastors

In addition to the information gathered from prophets during their focus group discussion, pastors had a separate focus group discussion covering the same questions. The data collected was for the same purpose. First, additional data was gathered to determine if pastors needed guidance or help to mentor the leader serving in the office of a prophet. Data was used to determine if pastors view prophets as leaders in the ministry. Finally, data was used to determine if the pastor was willing to cultivate and support the prophet.

All the pastors participated in the focus group discussion. Based on the data collected from the focus group discussion, the pastors indicated that they did not have any leaders serving in the office of the prophet. Additionally, the pastors specified that

they did not feel comfortable designating the identified key leader as functioning in the office of the prophet because they did not exhibit the character traits of someone operating in the role. Furthermore, one of the pastors indicated that the leader had another significant gift other than the prophetic one.

The pastors indicated they had a strong relationship with their pastors before becoming pastors. In addition, they felt like the relationship with their Bishop was strong. The pastors indicated they understood why the prophetic ministry should be a part of church leadership. However, due to previous mistakes and negative stigmatism around the prophetic ministry, it was challenging to designate someone in their church with the title.

The pastors stated they knew the biblical procedure someone should follow to deliver a prophetic word during a worship service. However, the pastors did not have written policies to distribute to prophetic leaders. Additionally, the pastors had narrow strategies for dealing with contentious prophetic leaders. The pastors said they would converse with the argumentative prophetic leaders. However, no general guidelines for the conversation have been established.

Individual Interview Questions

Individual interviews with pastors and prophets were designed to assess the current use of prophetic ministry in their church. First, data gathered was used to discover if participants knew the difference between the gift of prophecy and the office of a prophet. Second, the data was used to determine if participants used their gifting and calling in the church. Third, information was gathered to discover whether participants

had prior relationship-building training. Finally, the data helped me determine if the pastor and prophet had a healthy relationship.

Data collected from the individual interviews showed that the pastors and prophets knew the difference between the spirit of prophecy and the office of the prophet. Personal interviews with the pastors revealed they believed they flowed in multiple gifts. The pastors identified that they were still learning and trying to develop in spiritual areas. The pastors revealed that the sessions were helping them learn how to avoid pitfalls in the relationship, not only with the selected leader but with other leaders in the ministry.

Additionally, the pastors revealed that reading books about prophetic ministry and spiritual warfare was how they developed and grew in understanding the ministry. The pastors disclosed that the prophetic ministry should be a part of the church. Moreover, the prophet should come alongside the pastor to edify and build up the members. The pastors revealed that prophets should have the authority to warn, correct, and instruct the members but that all of these principles should be used in unity with other leaders to edify the people and build up the kingdom. The pastors revealed that the prophet is essential to the local church. They divulged that it is critical to have the prophet ministry in operation to foresee, hear and advise on the direction of the ministry.

All the pastors and leaders mentioned communication as a principle for a healthy relationship. The pastors indicated that sporadic or erratic behavior was a common mistake they had seen in the prophetic ministry. Often the prophet would do or say things within the church and not share it with the pastor or leader. Pastors indicated that the prophet should realize that they are subject to the pastor of the church. Also, pastors suggested that prophets should let the pastor know what they are sensing before reacting.

All the pastors felt the prophet needed to be submitted to the pastor and the pastor should be humble to receive from the prophet. The pastor revealed that when they know the heart of the prophet, the line of communication is open, and they have no problem allowing the prophet to speak and minister to the people.

Based on the interview, the key leaders have served in the ministry for an average of twenty-five years. The key leaders recognized that they had a prophetic anointing on their life but were apprehensive about being called a prophet. All of the leaders indicated that they did hear from God, shared what they were hearing with the pastor, and understood the importance of the prophetic ministry to the local church. However, they exhibited uncertainty regarding whether or not they functioned in the office of the prophet. All leaders indicated that the tension stemmed from a lack of training. All of the leaders stated that they had not received any formal training in the duties or responsibilities of someone functioning office of the prophet. The key leaders indicated that most of their training was from recommended books and watching other prophetic people flow in the gift.

Additionally, the key leaders indicated that the pastor recognized they operated in the prophetic gift. The leader stated that the pastor trusted and allowed them to use their gift in the ministry with little supervision. However, due to the degradation of the prophetic ministry, the pastor and the key leaders were not ready to be ordained in the role of the office of prophet.

The key leaders revealed that they often did not use their gifts out of fear of being chastened or restrained by their pastor. The leaders indicated that the Lord revealed messages to them several times. However, they lacked the confidence to share what the

Lord was revealing with their pastor due to not being the recognized prophet of the church. The leaders indicated that they believed it was necessary first to communicate any messages for the congregation to the pastor and then allow the pastor to determine if the message should be shared with the members. However, the stigmatism often associated with being a prophet kept them from sharing the message with their pastor. Furthermore, the key leaders indicated that submission to the pastor and open, honest communication was critical for a healthy relationship.

Overall, the research methodologies proved that the interventions were successful. Despite the lack of a leader designated as operating in the office of the prophet, the information collected from the pastor and selected leader indicated that the gift of the prophet is a critical part of church leadership. Additionally, the data revealed that defining principles and protocols to govern the relationship between the pastor and the prophet will strengthen the relationship. The guidelines are helpful for the pastor and prophet relationship and can be used to improve relationships among other church leaders.

Principles and Protocols for Healthy Pastor-Prophet Relationship

Using the characteristics from the session on “Keys to Having a Healthy Relationship” (Appendix F), the pastors and the leaders identified some principles and protocols to help them navigate their relationship. These standards are a good foundation for the reception of the prophetic gift into the local and the understanding required to handle prophecy effectively. I am not proposing to give a detailed exposition of each focus group session but simply provide an overview of what the pastors and leaders

discovered regarding establishing a healthy relationship between the pastor and prophet in the local church.

Foremost, the pastor is the leader of the church. The prophet and other leaders should submit to the pastor healthily and biblically. The pastor has the final authority on all matters. Although the prophets hear from God, they should not usurp the God-given authority of the pastor.

Additionally, the prophet should bring the revelation or message from God to the pastor. Both the pastor and the prophet hear from God. The role of the prophets is to communicate what they are hearing or discerning to the pastor and church leadership. The pastors indicated that it should be their responsibility to decide how much of the word to release, when to release it, and how to communicate it. The pastors emphasized that following this process adds trust and accountability, leading to a strong and healthy relationship between the pastor and the prophet.

Next, the leaders indicated that it is critical to know the process for sharing what they hear from God. The leaders emphasized that when they receive a revelation, they want to know and follow the guidelines for sharing. The pastors and leaders understood that the Biblical pattern is to act in a decent, rational, and composed way to honor the Lord during the worship encounter.

The pastors and leaders agreed that they should have an established framework for sharing a message from God that includes open communication and mutual respect. The pastors and leaders understood they were part of a team, positioned by God with other members of the five-fold leadership to serve the Body of Christ. Pastors and leaders agreed that they would never fulfill the calling of God and have the impact they are called

to have in their community and church unless they learn to work as a team with the other five-fold ministry gifts.

The pastors indicated it was important for the leaders to understand the timing in which a word should be delivered. Pastors said that not all prophetic words must be shared in a public meeting for everyone to hear. They indicated that immature prophets often feel that everyone in the church needs to hear the latest revelation. However, some revelations are more effective if shared with the pastor directly. For example, one pastor indicated that the leader shared a message from the Lord that she believed was for the congregation. However, once the pastor heard the message, the pastor sensed that it was for that leader, not the church members. Sharing with the pastor first allowed the pastor to discern the revelation and guide the leader correctly.

The pastors and leaders indicated that it was the responsibility of the pastor to judge the word or message. After the prophet or leader gives the word to the best of their ability, the pastor is free to evaluate, interpret, and execute the heart of the prophetic word. The pastors indicated that confusion arises when the prophet or leader thinks the pastor is not making the correct choice. The pastors revealed that dissonance begins when the prophets become manipulative. The pastors said that problems occur when the prophets become critical and judgmental about how they execute the word. The pastors indicated that the prophets should demonstrate loyalty, support, and commitment to them. Additionally, the prophet should seek to build the church and the community.

The pastors revealed that when they see an attitude of support and encouragement, it helps them to relax and trust the prophets and leaders. The pastors and leaders should understand that the five-fold ministry gifts were never meant to function alone.

Cooperation of the ministry gifts makes the Body of Christ balanced and strong. Creating a healthy relationship between the pastor and the prophet takes patience. The pastor and the prophet need to talk to each other. Together they should present a united front to the church. Cooperation and prayer before, during, and after prophecy will ensure that the plans of the enemy are averted, and the church moves forward with purpose and power.

Finally, the pastors revealed that the prophets should submit to their authority. The prophet will concede to the pastor at all times. The pastor and the leaders indicated that true prophets should never try to control, take over, or elevate themselves above the pastor. The prophets and leaders should understand that their gift is supplemental to and supportive of what is already taught in the church. The prophet should not contradict the vision of the pastor for the church. The pastor and the leader agreed that the behavioral characteristic of the prophet should be the spirit of submission, humility, and unity.

The pastor and the leaders desire to see the gift of the prophet operate in their church. Therefore, communicating and understanding the principles and protocols for a healthy relationship between the pastor and the prophet is essential. Guidelines make pastoring prophetic people much more manageable.

Conclusion

Ephesians 4:11-13 speaks of apostles and prophets and evangelists and pastors and teachers preparing people of God for work of service “so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.” Therefore,

prophets and pastors need to work together. They are a powerful and necessary gift to each other and the body of Christ.

Guidelines allow the church to have a healthy prophetic ministry within the congregation and among the church leaders are critical. During my research, the pastors expressed that the prophet needed to follow their guidelines. Still, if no procedures exist or are in place but never communicated, it is difficult or impossible to follow them. So, if the pastor has guidelines, they must be communicated to the prophet.

The pastors revealed that their churches do not have written procedures on how the prophet should operate, yet they assure me with great confidence that the selected leader “just knows” the guidelines. I found these comments interesting yet impossible to understand. The prophets expressed that they learned principles of operating within their church by being exposed to someone with the gift and reading prophetic books independently. Prophets should not have to learn by osmosis or by trial and error. I believe there are better ways to create a healthy environment for the prophet to operate in the church.

This research project discovered some principles and protocols to strengthen the relationship between the pastor and prophet in the church. Some of the keys to having a healthy pastor and prophet relationship include:

1. Prophets understand that the pastor is the leader of the church. The prophet and other leaders recognize that the pastor has the anointing of God to lead the church and that the pastor has the final authority on all matters. Therefore, although the prophets hear from God, they should not usurp the God-given authority of the pastor.

2. Acknowledging and accepting that the prophet has a gift of hearing from God.

The ability of the prophet to hear from God does not mean that the pastor cannot hear from God, but Amos 3:7 states, “Surely the Lord does nothing, without revealing his secret to his servants, the prophets.” The role of the prophets is to communicate what they are hearing or discerning to the pastor and church leadership.

3. The prophets understand that the pastor is responsible for judging the word or message. Therefore, the pastor is free to weigh and interpret the heart of the prophetic word.
4. The prophets should not become dissonant, manipulative, critical, or judgmental when they think the pastor is not making the correct choices. Instead, the prophets should remain loyal, supportive, and committed regardless of the choice the pastor makes in executing the will of God as expressed in the prophecy.
5. The prophets should have an attitude of support and encouragement toward the pastor. Cooperation and prayer before, during, and after prophecy will ensure that the plans of the enemy are averted and that the church moves forward purposefully. The prophet should form a working partnership with the pastor that glorifies God, stops the enemy, and build up the Body of Christ.

Making prophetic guidelines readily available to the prophet would be more straightforward than allowing them to figure the procedures out on their own. In addition, this would save pastors some misunderstandings, hurts, and problems. The guidelines vary from church to church. The data I uncovered revealed the over-arching principles and protocols that could be used in multiple churches and denominations.

Prophetic people cannot understand the guidelines for operating in the church when no one knows the procedures. People trying to grow in the prophetic should not fumble in the dark to find their way. Pastors need to make their guidelines known. Prophetic ministry in a church setting does not need to be “prophesy at your own risk.” Having principles and protocols in place that are communicated can save the pastor and prophet from unnecessary problems.

However, a related issue is the lack of continuity between churches and denominations. What is appropriate in one church might not be acceptable in another church. The protocols and procedures vary from church to church and denomination to denomination. Most churches cannot agree on prophets and the prophetic ministry because neither has been accepted in most church cultures. During my research, the pastors expressed that the office of the prophet did not operate in their church. The pastor had designated leaders that exhibited the character traits of the prophet. However, their church did not ordain the leader as a prophet. Additionally, the leader was uncomfortable being titled a prophet, although they knew God had anointed them with the gift. The prophetic ministry must be accepted in the culture of the church.

The pastors and key leaders were encouraged to continue relationship-building sessions with one another. Based on the findings, a healthy relationship roadmap was developed for each church. The pastors and leaders understand an agreement is essential to the foundation of a healthy relationship. I hope the pastors and prophets will work through the roadmap to continue developing their relationship.

The formative and summative data evaluation suggested improvements and reported results at the end of the project. This evaluation involved pre-project and post-

project questionnaires, focus group discussions, and individual interviews. Questionnaire results defined whether the research was successful or not. The project aimed to determine principles and protocols to strengthen the pastoral and prophetic relationship within the local church. A strong relationship between the pastor and prophet will produce a solid foundation for the prophetic ministry. My hypothesis was accurate, and the research was successful.

APPENDIX A
PROJECT SCHEDULE

Project Schedule

Virtual Meeting Tuesdays at 6:30 pm

Week 1 - Date: 10-4-2022

Time: 15 minutes

- Pre-Project Questionnaire

Week 2 - Date: 10-11-2022

Time: 60 minutes

- Introduction to Project
- Interview with Pastor
- Interview with Prophet

Week 3 - Date: 10-18-2022

Time: 60 minutes

- Biblical Foundation for Pastor/Prophet relationships in the church
- Interview with Pastor
- Interview with Prophet

Week 4 - Date: 10-25-2022

Time: 60 minutes

- Historical and Theological Foundation for the Pastor/Prophet relationship in the church
- Interview with Pastor
- Interview with Prophet

Week 5 - Date: 11-1-2022

Time: 60 minutes

- Why do we need prophets in the local church?
- Focus group discussion with Pastors

Week 6 - Date: 11-8-2022

Time: 60 minutes

- Principles to practice for a healthy Pastor/Prophet relationship in the church
- Focus group discussion with Prophets

Week 7 - Date: 11-15-2022

Time: 60 minutes

- Pitfall to Avoid for a Healthy Pastor/Prophet relationship
- Presentation of findings

Week 8 - Date: 11-22-2022

Time: 15 minutes

Post-project Questionnaire

APPENDIX B

PRE AND POST PROJECT QUESTIONNAIRE

Pre-Project Questionnaire

1. What is the difference between the gift of prophecy and the office of the prophet?
2. Would you say you are instrumental in helping your pastor lead the local church? How?
3. For the prophet, what principles do you use to influence your relationship with your pastor?
4. For the pastor, what principles do you use to influence your relationship with your prophet?
5. For the pastor, what would you identify as protocols the prophet should understand to help you lead the church?
6. For the prophet, what would identify as principles the pastor should understand as it relates to the office of the prophet?
7. What principles should be practiced to support the pastor and prophet relationship?
8. For the prophets, what pitfalls should you avoid to support your relationship with your pastor?
9. For the pastors, what pitfalls should you avoid to support your relationship with the prophet?
10. Why is the relationship between the pastor and prophet important?

APPENDIX D

PASTOR FOCUS GROUP DISCUSSION QUESTIONS

Focus Group Discussion for Pastors

1. How long have you been a pastor?
2. Do you have a pastor? If yes, describe your relationship with your pastor.
3. What is the primary purpose of the prophetic ministry in your church?
4. What strengths should a prophet have to help you as a leader in ministry?
5. What are some ways you should work with prophets who are continually contentious?

APPENDIX D

PROPHET FOCUS GROUP DISCUSSION QUESTIONS

Focus Group Discussion for Prophets

1. How long have you been serving in the office of a prophet?
2. Describe your relationship with your pastor.
3. What is the primary purpose of the prophetic ministry in your church?
4. What is the proper procedure for delivering a prophetic word in a worship service at your church?
5. What should you do if you give a prophetic word to your pastor and they believe the word is wrong even though you believe you heard from God?

APPENDIX E
INDIVIDUAL INTERVIEW QUESTIONS

Individual interview questions

1. Please share how you see yourself as it relates to your gifting.
2. How does your understanding of your gifting inform your function and role in the local church?
3. What growth and development processes were significant to help you understand your function in the local church?
4. What is your understanding of the role of the office of prophet and its relationship to the body of Christ?
5. How important is the prophet to the local church and the Body of Christ?
6. How do you define a healthy relationship between a pastor and a prophet?

APPENDIX F

LESSON PLANS FOR TEACHING SESSIONS

SESSION 1 - INTRODUCTION

- One challenge that arose from this recognition is learning how each gift relates to the other. The most challenging relationship is how pastors are supposed to relate to prophets and how prophets are supposed to relate to pastors

Context

- The pastor and prophet have established that they have several principles in common: being God-centered, living a crucified life, being obedient, disciplined, spirit-filled, and having the heart of a servant.
- KCC church is a place of dynamic worship encounters, faith-based teaching, community outreach, discovering purpose, and empowering individuals to be the best they can be for God and a blessing to the world.
- Working together, we can obey God more fully than any of us alone.
- God did not intend for the pastor to equip and build the church alone.
- This project will develop protocols and procedures to strengthen the relationship between the pastor and prophet.

Ministry Journey

- The ability to remember your dreams is spiritual.
- That train horn was a wake-up call that shifted me to get my life back on the right track.
- As I sat in the back of that church and listened to the worship, prayer, and pastor, my spirit began to come alive again.
- The pastor had a heart for God and the people.

- My pastor taught me how to temper my zeal for purity and truth with love and grace, so it would not seem like I was stiff and harsh when delivering a message from God to His people.

Synergy

- The kingdom of God is manifested when we understand that church leadership should not emanate from the intellect, research, and planning of the pastor alone.
- Presbyters help mentor and monitor the health of the entire prophetic community and assist in the prophetic process.

Conclusion

- Scripture clearly states that if the people of God believe in God, they will be able to stand firm, and if they believe in his prophets, they will succeed (2 Chr. 20:20)

SESSION 2 – BIBLICAL FOUNDATION

INTRODUCTION

- The pastor and prophet are joined together in the mind of God.
- Some ministry gifts are more accepted in the church than others.

CONTEXT

Setting

- Roads from the north, south, and east converged in Ephesus, making it the major port city for the west coast of Asia Minor (modern-day Turkey).
- With the emergence of Judaism and Christianity, the practice of worshipping multiple gods ceased.

Destination and Audience

- For every ancient foreign language version of the Bible, three of five manuscripts are regarded as the earliest and most reliable witnesses of the Greek New Testament.

Authorship

- Even though Ephesians differ from other Pauline letters, the differences do not sufficiently argue for the rejection of Pauline authorship.

Purpose

- Ephesians contributed richly to the understanding of eternal truth for first-century believers. However, the message is just as rich and relevant to today's church.
- "The Letter was written to encourage Gentile Christians to appreciate the dignity of their calling, with its implications not only for their heavenly origin and destiny but also for their present conduct on earth, as those who were heirs of God, sealed with his Spirit."

Outline

- The letter follows the typical pattern of Hellenistic letters: opening, body, and closing.
- The letter falls into two parts; the first part (ch 1-3) is concerned with theological or doctrinal issues, while the second part (ch 4-6) deals with the ethical and practical workings of the Christian faith.

One Body with Unique Gifts

Paul conveys three appeals to bring unity to the church,

1. to walk worthily of the calling, you have received,
2. be completely humble and gentle, be patient, and bear with one another in love.
3. make every effort to keep the unity of the Spirit through the bond of peace (Eph 4:1-3)

Means for Maintaining Unity

- First, we have been called to follow Jesus and to be like Him (Eph 4:1)

- Next, Paul appeals to them to be completely humble and gentle, be patient, and bear one another in love.
- We must learn to accept people, love them, and perhaps our love will change them.
- We are to make every effort to keep the unity of the Spirit through the bond of peace.

Basis for Unity

- Earnest Best rightly notes, "the effect of the repeated use of 'one' is to drive home its central theme of unity."
- Paul emphasizes that every individual member receives grace from God to use in the building up of others in the Body of Christ.
- Paul interprets the Psalm Christologically and sees Christ as the one who defeated evil spirits and gave gifts to build up and perfect His church.

Exegesis

This section will expound first on the gifts found in verse 11 and then on purpose found in verses 12-16.

Equip for Mutual Ministry

Paul lists three goals of Christian ministry:

1. growth in faith and knowledge of Christ (4:13),
2. avoidance of dangerous and false teachings (4:13), and
3. development of maturity in Christ (4:15-16).

Distribution of gifted people to the church

Defining the Gifts

- Apostles
- Prophets
- Evangelists
- Pastors and Teachers

The Function of the Gifts

- Paul states their purpose is to equip or prepare the saints for ministry work, for building up the Body of Christ (Eph 4:12).

The Goal of the Christian Ministry

- Paul indicates the anticipated outcome and purpose of Christ imparting gifts to His church was to edify the entire Body of Christ.

Growth in the Knowledge of Christ

- The first aspect is to achieve the unity of faith and knowledge of the Son of God (Eph 4:13a).
- The second aspect is to create a mature corporate body. Paul wants the church as a unified body to grow to maturity.
- The third aspect is that this maturing will result in a stature corresponding to Christ's. Paul wants the church to attain Christ and all His fullness.

- The result is that believers will no longer be like children, easily manipulated and confused, jumping from one opinion or belief to the next.
- Those false teachings were not necessarily blowing from false philosophies and theologies outside the church.

Development of Maturity in Christ

- More churches have been broken up or debilitated through the lack of loving and honest conduct than by heretical teaching in the strict sense of doctrinal teaching. When things go wrong, theologians look for a failure in orthodoxy rather than orthopraxis.
- When believers speak the Gospel to one another in love, it builds up the body.

Conclusion

- The vision of Paul is that this new society of believers displays charity, unity, diversity, and growing maturity.
- The love of Christ is what should compel believers to function in unity.
- The church will be healthier with all five-fold ministry gifts functioning together. Love and unity of the people of God, especially gifted leaders, are of utmost importance.

SESSION 3 - THEOLOGICAL AND HISTORICAL FOUNDATION

THEOLOGICAL FOUNDATION

Introduction

- According to John MacArthur, encouraging people to look for divine revelation in places outside the Scripture is disastrous and destroys the doctrine of the sufficiency of Scripture, and ignores the close of the canon. Thus, proposing that God said everything to His people through the prophets and apostles when they wrote the Bible, we should not expect Him to say anything else through prophecy.
- Did spiritual gifts cease after the final revelation of Christ?

Cessationist Theology

- Why cessationism?
- History of Cessationist Theology
- Why has cessation continued?

Continuationist/Charismatic Theology

- History of Charismatic Theology
- Why has Continuationism not ceased?

Therefore, the church should still be using spiritual gifts today.

HISTORICAL FOUNDATION

Introduction

- God still reveals the truth to prophets in a supernatural way and enables that person to deliver that message to others while pointing them back to Scripture.
- Prophets should always seek the answer that helps increase understanding of Scripture for the believer while releasing them from hindrances and bondage.
- Although many disputes have been made for the cessation of prophecy and prophetic gifts, counterarguments have validated historically or theologically that prophets are still needed today.
- The prophet is responsible for establishing the right kind of relationship with the local church.
- Many have confused monetary gain with maturity, charisma with character, and performance with power. As a result, they prophesy about things to come that are outside the Bible.
- Many church leaders do not understand the differing roles of prophets under the Old Covenant as opposed to the New Covenant.

Zwickau Prophets

- The Zwickau prophets exerted substantial influence over the lay workers in Wittenberg and started a revolt in hopes of separating from the Protestant and Catholic state churches.
- According to Newman, in his letter, Melanchthon informed Luther that these prophets from Zwickau proclaimed that “they had been sent to teach by the unmistakable voice of God, that they see the future, and that they were prophets and apostles.”
- Luther insisted that Melanchthon required these prophets to furnish a sign by which they could unmistakably be recognized as prophets of God.

- According to Catholic teaching, transubstantiation is the miraculous change of the whole substance of bread into the substance of the Body of Christ and the whole substance of wine into the substance of the Blood of Christ.
- The Radical Reformation represented a response to corruption in the Catholic Church and the Protestant movement. Martin Luther was believed to be the main influencer because his writing spread the message about corruption.

William Booth

- “When but a mere child the degradation and helpless misery of the poor Stockingers of my native town, wandering gaunt and hunger-stricken through the streets droning out their melancholy ditties, crowding the Union or toiling like galley slaves on relief works for a bare subsistence kindled in my heart yearnings to help the poor which have continued to this day and which have had a powerful influence on my whole life.”
- As he continued to preach, Booth developed a system for dealing with new converts. First, the new converts were asked to meet with two deacons who escorted them to one of the side rooms in the church. Next, they were asked their names and address and paired with someone in the congregation who promised to ensure the new convert received a Bible and attended church regularly. Booth felt it was essential to have this type of follow-up, reasoning there was no use in saving a soul unless one made sure it was nurtured and fed.
- They decided to continue preaching without the backing of the Methodists or anyone else.
- Booth said that was the night that the Salvation Army was born.

Conclusion

- Perhaps the most key insight of the Zwickau prophets was their spiritualism, which was that direct revelations from the Holy Spirit, not Scripture, was their authority in theological matters.
- The Zwickau prophets caused unrest in the city. They challenged the pastor, Luther, and tried to assert the authority of their Spirit-mediated message over his gospel. Luther demanded them to authenticate their message with a miracle. They refused, denounced the church, and left the city.

- Counterintuitively, the most crucial aspect of William Booth is that he exemplified faith in action. He was called “the Prophet of the Poor.” Booth was born in poverty and worked in poverty his whole life. He was persecuted for his methods, but millions have become followers of Christ and had their needs met because of his passion. Booth once said, “While women weep, as they do now, I’ll fight; while children go hungry, as they do now, I’ll fight; while men go to prison, in and out, in and out, as they do now, I’ll fight; while there is a drunkard left, while there is a poor lost girl upon the streets, while there remains one dark soul without the light of God, I’ll fight, I’ll fight to the very end!

SESSION 5 - WHY PROPHETS ARE NEEDED IN THE LOCAL CHURCH

Three Levels of Prophetic Operation

1. The spirit of prophecy
2. The gift of prophecy
3. The office of the prophet

How Prophets Operate with Other Ministry Gifts

Prophets and Pastors

How prophets can encourage and support their pastor

- Give Your Pastor a Break—Make an Appointment!
- Consider Your Pastor’s Schedule
- Serve Your Pastor
- Remember, a pastor is a person too!

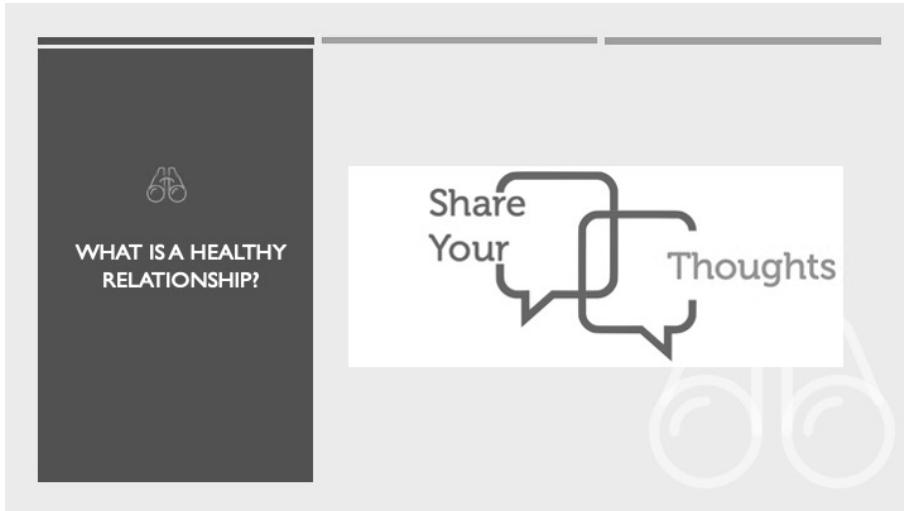
Prophetic Authority

This authority is given to prophets by the grace of God, and it is given for two reasons:

1. For the destruction of Satan’s kingdom
2. For the establishment of the kingdom of God

Conclusion

SESSION 6 – KEYS TO HAVING HEALTHY RELATIONSHIPS



CHARACTERISTICS OF A HEALTHY RELATIONSHIP



- Open Communication
- Individuality Maintained
- Honesty and privacy co-exist
- Mutual respect
- Earned Trust
- Equal agency in decision-making
- Psychological Safety
- Support
- Accountability
- Appropriate Boundaries

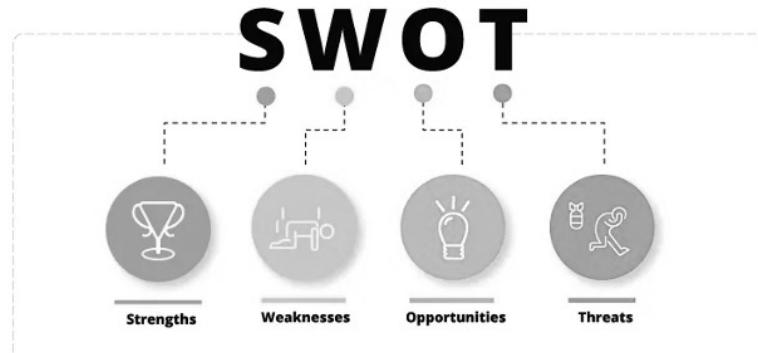
A diagram with two main sections. On the left, a dark gray box contains three downward-pointing arrows and the text "HINDRANCES TO A HEALTHY RELATIONSHIP". On the right, a light gray box contains the text "Share Your Thoughts" next to a speech bubble icon, with a faint circular logo visible in the background.



HINDRANCES TO A HEALTHY RELATIONSHIP

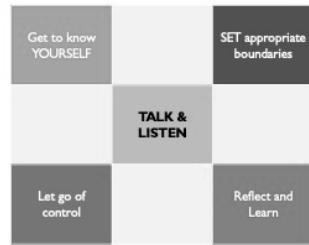
- The “ego clash”
- Communication Errors
- Undefined expectations
- Unresolved issues
- Resistance to change
- Family of origin challenges
- Trauma
- Self-centeredness
- Untreated mental health issues

ANALYZE THE RELATIONSHIP USING...





KEY STRATEGIES FOR RELATIONSHIP BUILDING



ADDITIONAL STRATEGIES

- Check the Chemistry
- Create Conflict Solutions
- Be Courteous
- Work on your character
- Establish commitment

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SESSION 7 – PROPHETIC PITFALLS

1. "Thus Saith the Lord"

- If you involve God in something He has not initiated, the consequences could be severe.

2. King James Vernacular?

- God is bigger than our culture and language.

3. Screamers

- Remember, if God does not yell or scream at His people, neither should we.

4. God's Word or Human Disposition?

- The art of representing God is to do what God does, when God does it. We have been called to express God's attitude, not human mood and temperament.

5. Marriages and Babies?

- Nevertheless, in no instance of Scripture-other than Isaiah's prophecy concerning the birth of Jesus and John the Baptist-are babies and marriages predicted by prophets.

6. Money

- The Word of the Lord is not for sale. Freely we have received; freely we should give. However, like Balaam of the Old Testament, many latter-day prophets today have become prophets for profit.

7. Prophetic Manipulation

- Prophetic ministers are called to support and confirm the will of God in people's lives, not to manipulate them. Yet, the most serious pitfall awaiting those who minister in the prophetic is the temptation to manipulate people and circumstances with the gift of prophecy.

Manipulating God's people in three different areas.

1. First, some prophets use their prophetic gifts to extort large sums of money from unsuspecting Christians. They often prophesy that, "God says give all to the prophet of God"
2. Second, others use their giftedness and charisma to gain influence, manipulate leaders, and control circumstances favorable to their position.
3. Finally, the most dangerous of all manipulators are those who influence the opposite sex to act in immoral and unbecoming coming ways.

8. Counterfeits

- Fortune-telling, seances, secret covens, Ouija boards, psychic phenomena, and New Age spiritualism are pitfalls falls that reek with the odor of false anointing and must be avoided at all cost.

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